

CONFIDENTIAL.]

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REPORT ON NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 20th June 1908.

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I.—FOREIGN POLITICS.

1. REFERRING to to the decision of the Canadian Government regarding immigration of Asiatics to Canada, the *Sanjivani* [Calcutta] of the 11th June says:—

SANJIVANI,
June 11th, 1908.

Any vagabond from any part of the world is freely allowed to come to India, but an Asiatic will not be free to go to Canada. How long will the powerful oppress the weak in this manner?

2. The *Mihir-o-Sudhakar* [Calcutta] of the 12th June suggests that the very cordial reception of the Minister of Nepal by His Majesty King Edward VII, must be due to some very deep political reason.

MIHIR-O-SUDHAKAR,
June 12th, 1908.

The Minister of Nepal in England.

3. The marginally noted headline forms the subject of a close review of current Persian politics, in the *Namai Muqaddas Hablul Matin* [Calcutta] of the 15th June. The paper

*NAMAI MUQADDAS
HABUL MATIN*,
June 15th, 1908.

thinks that since Persia has from the very beginning, been directly under the influence of France, as regards her intellectual, social and political advancement, it is very probable that the turning point in the history of France, viz., the reign of Louis XVI, may occur in the case of Persia also, especially at the present times which are verging on a revolution. Thus the maxim noted on the margin will be found to bear some truth in it, and the future of Persia will come very near to the events of France sometime ago.

In making a review of the affairs in Persia, the paper ironically asks, "what good have all the recent event in Persia brought either to the king or the perverse ministers? What advantage has been derived by recalling Aminous Sultan? What pleasure has there been in there the destruction of Azar-bayjan? And what good has been done to the country in making the roads and highways insecure and unsafe, thus bringing a loss of a hundred crores to the nation." Etc.

II.—HOME ADMINISTRATION.

(a)—Police.

4. The *Sanjivani* [Calcutta] of the 11th June learns from the *Amrita Bazar Patrika* that on the 6th idem a number of soldiers entered into a female compartment in the down express train at Dum Dum Cantonment on the Bengal Central Railway and began to offer indignities to its inmates. The Station Master could not get the men out of the compartment even with the help of the police, and was obliged to get the women out of the compartment and then lock it leaving the ruffians inside. The writer concludes by asking:—

SANJIVANI,
June 11th, 1908.

To whom shall we complain for saving the mothers and sisters of Bengalis from the hands of soldiers?

5. The *Sanjivani* [Calcutta] of the 11th June learns from a correspondence in the *Amrita Bazar Patrika* that recently, on one Sunday, Babu Sarada Charan Mitra, an inhabitant of Patia in the Chittagong district, was arrested on a warrant for some unknown reason. On the following day the man died in the police *hajat*. It is said that the relations of the deceased were not allowed to see his dead body. Our life and death, concludes the writer, are all surrounded in a mystery.

SANJIVANI,
June 11th, 1908.

6. A correspondent of the *Sanjivani* [Calcutta] of the 11th June says that it was owing to the absence of a telegraph office at Nawabganj near Dacca that great delay was caused in informing the District Superintendent of Police about the dacoity at Barrah, and characterises the attempt on the part of the Anglo-Indian Press to implicate the National Volunteers in the crime as mean and malicious. The dacoits did not cry *Bande Mataram* at the time of committing dacoity. It was only when their boat struck the ground while going towards Savar that they are said to have cleared it out with the shout of *Bande Mataram*. And this too is doubtful.

SANJIVANI,
June 11th, 1908.

The editor says that the police will be only too glad to lay the blame of all the offences that are committed on earth on the shoulders of the National Volunteers. Besides this, the incident proves that the Arms Act has disarmed only the innocent, leaving *badmashes* in possession of Arms.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
June 11th, 1908

7. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 11th June publishes the details of a daring dacoity committed at Barra under the thana of Nawabganj,

A dacoity in the Dacca district. District Dacca. The dacoits came armed with guns and swords and passed by the police station in a boat in broad day light. The attempts of the police as also of the inhabitants of the villages by which they passed, to stop their progress proved ineffectual.

ANUSILAN,
June 12th, 1908.

A complaint against the District Superintendent of Police, Puri and another Englishman.

8. The *Anusilan* [Calcutta] of the 12th June learns from another newspaper that recently when a Raja was feeding a number of poor men on a road in Puri town, two Englishmen, one of them being the District Superintendent of Police, actually drove over the pots out of which the men were eating. Such heedless conduct on the part of Englishmen cannot but be productive of poisonous fruits.

ANUSILAN,
June 12th, 1908.

A case of assault by a railway guard.

9. The *Anusilan* [Calcutta] of the 12th June learns from the *Akhbar-i-am* that a European railway guard has so severely balaboured an Assistant Station Master of the Jagadhatri station in the Punjab, that he has been blinded and obliged to resign his service. Ruffians like this white man ought to be paid back in their own coin.

HITAVADI,
June 12th, 1908.

A daring dacoity in the Dacca district.

10. The *Hitavadi* [Calcutta] of the 12th June publishes the details of a daring dacoity committed at Barra under the thana of Nawabganj, district Dacca. The escape of the dacoits was even more daring than the commission of the dacoity. Some identify the dacoits with the National Volunteers. The writer is not ready to endorse this view; for had they been really volunteers, why should they plunder the house of a fellow-countryman?

MIHIR-O-SUDHAKAR,
June 12th, 1908.

Oppression on Muhammadans by Hindus.

11. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 12th June says that some of the Muhammadan inhabitants of Banariabad in the Murshidabad district were subjected to severe indignities and heavily fined by the local zamindar for having objected to the passing of a Hindu religious procession with beating of drums and cymbals before the Muhammadan Masjid in the village. The editor remarks:—

The Government of Western Bengal is showing utter indifference to the oppression of Muhammadans by Hindus. Nothing can be more regrettable than this. Is this the remuneration of the loyalty which Muhammadans are showing to the British Government?

PRATIKAR,
June 11th, 1908.

Daring dacoity in the Dacca district.

12. The *Pratihar* [Berhampore] of the 12th June notices the daring dacoity committed at the village of Barra under the thana of Nawabganj in the Dacca district.

SAMAY,
June 12th, 1908.

Oppression by Muhammadan gundas in the Mymensingh district.

13. The *Samay* [Calcutta] of the 12th June notices the allegations of oppression by Muhammadan *gundas* on their Hindu neighbours in the villages of Sidla, Kalibari, etc., under the thana of Kulpur, and in the village of Sarisatola, under the thana of Netrakona in the Mymensingh district, as published in the *Charu Mihir*, a weekly paper published at Mymensingh.

SAMAY,
June 12th, 1908.

A case of unprovoked assault by the police in Backerganj.

14. The *Samay* [Calcutta] of the 12th June says that a gentleman who had gone to collect money for a patriotic purpose to the village of Kauthal in the Backerganj district, was severely beaten by a number of police constables. Such incidents are not new in the country. Government ought to consider what remedies the people are likely to adopt for the growing evil.

BANGAVASI,
June 12th, 1908.

Badmashes in the Mymensingh district.

15. The *Bungavasi* [Calcutta] asks why the Mymensingh police do not take notice of the *badmashes* who have made the lives of the inhabitants of Sidla, Kalibari and other villages within the Kulpur thana, and of Saristolla in the Netrokona subdivision, miserable, as mentioned in the *Charumihir*.

16. Referring to the terrible dacoity recently committed at the Barra village in Dacca by a gang of dacoits armed with swords, guns, etc. The *Bangavasi* [Calcutta] of the 13th June says:—

BANGAVASI,
June 13th, 1908.

A terrible dacoity in the Dacca district.
Such a terrible dacoity has not been heard of in recent years. The police are apparently powerless. The authorities should not treat such dacoities with indifference.

17. The *Basumati* [Calcutta] of the 13th June publishes the details of a daring dacoity lately committed by a gang about forty strong armed with guns at a village called Barra under the Nawabganj thana of the Dacca district. Numerous rumours are afloat regarding these dacoits. One rumour identifies the dacoits with the National Volunteers

BASUMATI,
June 13th 1908.

18. The *Lasumati* [Calcutta] of the 13th June learns that Muhammadan hooligans have again begun to oppress their Hindu neighbours in the villages of Hashanpur, Sidhla, Rajijuri under the thana of Fulpur, and in some villages, notably Saristala and Birorubi, under the thana of Netrokona, in the Mymensingh district. The oppressed Hindus dare not lodge complaints with the Police for fear of drawing upon themselves further acts of oppression at the hands of the hooligans. The attention of the authorities is drawn to the matter.

BASUMATI
June 13th 1908

19. A correspondent of the *Birbhum Varta* [Suri] of the 13th June reports the murder of an innocent woman named Elokeshi, by some men who broke into her house at night and ran away with what little money she had. The case occurred in the village of Hand khela under the thana of Manreswar in the Birbhum district. Cases like this are of frequent occurrence but the police is unable to trace the culprits.

BIRBHUM VARTA,
June 13th, 1908.

20. The *Birbhum Varta* [Suri] of the 13th June complains of the utter worthlessness and inefficiency of the police of the Birbhum district. Cases of theft and dacoity, says the paper, are increasing day by day, but the police is powerless to detect the culprits.

BIRBHUM VARTA,
June 13th, 1908.

21. The *Khulnavasi* [Khulna] of the 13th June learns that on the 6th idem a number of European soldiers entered into a female compartment in the down Express train at Dum Dum Cantonment on the Bengal Central Railway and began to offer indignities to its inmates. The Station Master could not get the men out of the compartment even with the help of the police, and was obliged to get the women out of the compartment and then lock it leaving the ruffians inside.

KHULNAVASI,
June 13th, 1908.

22. Referring to the quartering of a punitive police force at Tilak in the Khulna district, the *Khulnavasi* [Khulna] of the 13th June says that the remedy applied has been more injurious than the disease itself. It is wellknown (the District Magistrate is requested to satisfy himself by a local enquiry of the truth of this statement) that there are two parties of Musalmans at the place, one under Fidu Shaikh of Amdabad and the other under Badan Shikari, and that the two will never join hands in any work. Considering this, the authorities are requested not to saddle innocent Musalmans and Namasudras with the cost of the punitive police force. The authorities are further requested to open a grocer's stall at the place from which the members of the force may purchase their requirements and take steps to prevent these men from forcibly taking articles belonging to the villagers and offering indignities to village women.

KHULNAVASI,
June 13th, 1908.

23. The *Nayak* [Calcutta] of the 13th June gives on account of a terrible dacoity recently committed by a gang of armed dacoits in the house of Jamini Sarkar of Barra, a village near Dacca. The disarmed villagers could not withstand the dacoits, who shot four persons dead. The police have so far failed to trace the dacoits.

NAYAK,
June 13th, 1908.

(b)—Working of the Courts.

SAMAJ DARPAW,
June 8th, 1908.

24. The *Samaj Darpan* [Salkia] of the 8th June says that the rumour of a proposal to issue an order on all Honorary Magistrates in the Howrah district to produce in the District Magistrate's Court lists of arms kept in their possession has made them extremely sorry. Babus Hara Datta Ray Chamaria, Kissur Lal Barman Khetri and other Honorary Magistrates of Howrah are all respectable men, rich and loyal, and it is hoped that the District Magistrate will withdraw the proposal.

SAMAY,
June 12th, 1908.

25. The *Samay* [Calcutta] of the 12th June says that the dismissal of the appeal in the *Navasakti* sedition case by the High Court has created a despair in the mind of the public. It is not the only case in which an appeal against a sentence passed by a lower court has been dismissed.

SAMAY,
June 12th, 1908.

26. Referring to the rule issued by the District Judge of Backerganj on the third Munsiff of Bhola to show cause for issuing a notice forbidding the public, including the pleaders and their clerks, to enter into the court room, the

Samay [Calcutta] of the 12th June says:—

Munsiffs had the reputation of being more sober and polite in their dealings with the public than the Deputy-Magistrates. But thanks to the efficiency of the new administration in East Bengal, even Munsiffs have caught the infection of hot-headedness. There must be some new spirit at work in East Bengal which has made such things possible. All honour to Lord Curzon for the partition!

NIHAR,
June 16th, 1908.

27. The *Nihar* [Contai] of the 16th June says that the sentence of ten months' hard labour passed on Babu Kshirod Narayan Bhunia, M.A., B.L., and some other persons for having attempted to stop gambling for the good of the public, will stimulate agitation in the Contai quarter of the Midnapore district. True patriots, says the writer, will find in this unjust punishment the Lords' call to the people to serve their Motherland.

(d)—Education.

EDUCATION GAZETTE,
June 12th, 1908.

28. A correspondent of the *Education Gazette* [Chinsura] of the 12th June draws attention to the condition of the teachers of Middle English and Middle Vernacular schools. These teachers are ill-paid, over-worked, and mostly indigent. They scarcely get any increment of pay even for life-long service. Government is intent on increasing the number of highly-paid Inspectors of Schools to secure efficiency of instruction, but it may be confidently asserted that so long as the condition of the teachers of middle class schools remains as it is, the interests of education in the country are bound to suffer.

HITAVADI,
June 12th, 1908.

29. It is mere chance, says the *Hitavadi* [Calcutta] of the 12th June, such as determines the results of a lottery, that rules over the destinies of the candidates for the Calcutta University Examinations. Or, why should the percentage of successful candidates vary in so striking a manner from year to year?

HITAVADI,
June 12th, 1908.

30. The *Hitavadi* [Calcutta] of the 12th June continues its adverse criticism of the *Ramayani katha* by Babu Dinesh Chandra Sen, B.A., which has been prescribed as a Bengali text-book for the Intermediate examination of the Calcutta University in Arts and Science, and points out some more grammatical blunders and rhetorical blemishes.

PRATIKAR,
June 12th, 1908.

31. The *Pratihar* [Berhampore] of the 12th June hopes that the authorities of the Calcutta University will not refuse to admit such students to the ensuing supplementary B. A. and F. A. Examinations as failed to appear at the corresponding examinations in March last.

32. The *Samay* [Calcutta] of the 12th June thanks the Madras Government for its proposal to open a Provident Fund in aid of the teachers of aided schools, and recommends the starting of a similar fund in Bengal. The paper is not ready to give credit to the suspicion entertained in certain quarters that the real object of the Government is not so much to help the teachers, as to keep a control over them.

SAMAY,
June 12th, 1908.

(c)—*Local Self-Government and Municipal Administration.*

33. A correspondent of the *Samaj Darpan* [Salkia] of the 8th June says:—Recently on one evening the *serang* and *laskars* of the Calcutta Port Commissioners' ferry Steamer *Nurjahan* abused and belaboured the *manjhi* of a ferry boat at the Salkea Bandha Ghat, who had very cleverly avoided a collision of his boat with the steamer. The *serang* also took away the lamp of the boat, so that it could not be used on that night. The men attached to the steamer frequently abuse and quarrel with the *manjis*. The attention of the Port Commissioners is drawn to the matter.

SAMAJ DARPAN,
June 8th, 1908.

34. The *Manbhum* [Purulia] of the 9th June says that the water of the Saheb Bandh at Purulia should be reserved for drinking purposes only and that the Nazir Bandh, Bucha Bandh, and Poka Bandh should be re-excavated for the use by the people of Purulia for bathing purposes.

MANBHUM,
June 9th, 1908.

35. The *Manbhum* [Purulia] of the 9th June asks the Deputy Commissioner of Manbhum to see with his own eyes the severe distress felt in the mufasil for want of good drinking water.

MANBHUM,
June 9th, 1908.

36. The *Sanjivani* [Calcutta] of the 11th June is glad that Babu Radhacharan Pal has been selected for the second time by the Calcutta Municipality to represent it in the Bengal Legislative Council.

SANJIVANI,
June 11th, 1908.

37. The *Sanjivani* [Calcutta] of the 11th June says that in reviewing the Report of the Administration of Local Boards in Bengal for the year 1906-07, the Lieutenant-Governor has drawn the attention of all Divisional Commissioners to the extreme smallness of the numbers of the Boards' meetings during the year under review. The writer says that the reason of this lies in the fact that the members of Local Boards are not paid any fees for attending meetings thereof and points out that while members of District Boards are generally men of better means than those of Local Boards, the former are allowed fees for attending District Board meetings.

SANJIVANI,
June 11th, 1908.

38. The *Sanjivani* [Calcutta] of the 11th June says that of all the District Boards in Bengal the Burdwan and the Manbhum District Boards make the largest incomes from the Road Cess owing to the presence of local mines within their jurisdictions, and takes them severely to task for not having taken any steps for relieving the severe distress caused this year to the poor inhabitants of the district by water-scarcity.

SANJIVANI,
June 11th, 1908.

39. The *Anusilan* [Calcutta] of the 12th June says that Dr. Anderson, the Civil Surgeon of Comilla, has made arrangements for the cooking of the food of the Hindu and Musalman inmates of the Comilla Hospital in one kitchen divided into two parts by only a wicker-work partition. On the Hindu inmates objecting to this, he threatened them with expulsion from the hospital.

ANUSILAN,
June 12th, 1908.

40. The *Anusilan* [Calcutta] of the 12th June is glad that the Calcutta Municipality has, for the second time, elected Babu Radhacharan Pal to represent it in the Bengal Legislative Council.

ANUSILAN,
June 12th, 1908.

HITAVADI,
June 12th, 1908.

41. Referring to the proposals of the Chairman of the Calcutta Municipality which have been accepted by the General Committee, dealing with the screens used by shop-keepers to protect their goods from rain and the sun, the *Hitavadi* [Calcutta] of the 12th June says :—

Shop-keepers' screens encroaching upon foot-paths.

Can no effective measure be passed to prevent the foot-paths from being encroached upon by these screens to the great inconvenience of the passers by ?

SAMAY,
June 12th, 1908.

42. The *Samay* [Calcutta] of the 12th June says that the proceedings of the meetings of District and Local Boards ought to be published in Vernacular newspapers for the information of the public. The public have a right to know how the money collected as Road cess is spent. The districts of Burdwan and Manbhum pay a very large share of the total revenue of the province collected on the score of the Road cess. Yet people are dying of cholera in their hundreds in these two districts for want of good drinking water.

Proceedings of the meetings of District and Local Boards.

SAMAY,
June 12th, 1908.

43. The *Samay* [Calcutta] of the 12th June says that the members of the Local Boards ought to be granted an allowance for attending the meetings of the Board. They come mostly from the poorer and middle classes and can ill-afford to pay for their passage and board for attending the Board's meetings.

Allowance to the members of Local Boards.

BIRBHUM VARTA,
June 8th, 1908.

44. The *Birbhum Varta* [Suri] of the 13th June draws attention to the severe scarcity of water which is being felt in the villages of Kuvirpur, Monpur, Kulera, etc., under the thana of Suri in the Birbhum district.

Water-scarcity in the Birbhum district.

KHULNAVASI,
June 13th, 1908.

45. The *Khulnavasi* [Khulna] of the 13th June requests the District Board of Khulna to re-excavate the big tank situate near the Sakarkola village in the Khulna district, which supplies drinking water to the inhabitants of nearly 25 villages.

Wanted the re-excavation of a tank in the Khulna district.

RATNAKAR,
June 15th, 1908.

46. The *Ratnakar* [Asansol] of the 15th June draws attention to the inconvenience felt by the residents of the Abdul Gani Lane, otherwise called the New Road, Pakkabazar, Asansol, for want of efficient drainage and lighting arrangements in the lane.

A complaint for the consideration of the Asansol Municipality.

(g)—*Railways and Communications, including Canals and Irrigation.*

ANUSILAN,
June 12th, 1908.

47. It is rumoured, writes the *Anusilan* [Calcutta] of the 12th June, that a number of soldiers entered into a woman's compartment in the Down Express train on the Bengal Central Railway at Dum Dum Cantonment on the 6th idem and began to ill-treat the female passengers. The Station Master and the police failed to get the miscreants out of the compartment. At last the women were got out of it. The compartment was then locked leaving the ruffians inside. Decency forbids the writer from giving an account of the ill-treatment to which the women were subjected at the hands of the soldiers. The attention of the authorities is drawn to the matter.

A Railway complaint.

DAINIK CHANDRIKA,
June 12th, 1908.

48. The *Dainik Chandrika* [Calcutta] of the 12th June is glad that the authorities of the Eastern Bengal State Railway have at last seen their way to appoint policemen in plain clothes to arrest the Muhammadan boys who throw stones at running trains between the Baliaghatta and Baliganj Stations.

Throwing of stones at running trains.

NADIA,
June 13th, 1908.

49. Referring to an outrage which is alleged to have been committed by five *Feringhis* on some females at the Kankinara station on the Eastern Bengal State Railway, the *Nadia* [Krishnagar] of the 13th June asks if the railway administration and the police in the country are not responsible to anybody on earth.

A railway complaint.

50. A correspondent of the *Bharat Mitra* [Calcutta] of the 14th June complains that during the last week, when he was going to catch the Bombay Mail *en route* for Mirzapur, although he held a 2nd class ticket and his luggage consisted of no more than a trunk weighing about 10 seers only, he was twice bullied by the European ticket-checker on the platform who persisted in having the trunk weighed and seeing the formal receipt. The correspondent accordingly went to the luggage Babu, who first refused to give him any receipt as the trunk weighed only 10 seers; this again did not satisfy the said ticket-checker, and the correspondent had to prevail on the Babu to give him a formal receipt in order to escape the trouble. It was after going through this useless annoyance that he was allowed to board the train. The correspondent of the paper therefore regrets that the Railway authorities do not provide suitable convenience even for the 2nd class passengers at the hands of these European ticket-checkers and the office Babus.

BHARAT MITRA,
June 14th, 1908.

(h)—General.

51. The *Manbhum* [Purulia] of the 9th June praises the District Superintendent of Police of Manbhum for increasing the number of police guards over the Saheb Bandh with the object of preventing the pollution of the water thereof and for the arrangements he has made for the inspection of the work of policemen on night duties.

MANBHUM,
June 9th, 1908.

52. Commenting on His Excellency the Viceroy's speech in support of the Explosives Act and the new Press Act, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 11th June remarks:—

*SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA*,
June 11th, 1908.

The real cause of the present unrest and discontent in the country has escaped His Excellency. The measures which he has proposed to adopt to put down the evil are, therefore, bound to fail.

53. The *Hitavadi* [Calcutta] of the 12th June is glad that the Magistrate of Puri has withdrawn his injudicious order forbidding natives to walk on the sea-beach at Puri.

HITAVADI,
June 12th, 1908.

54. A correspondent of the *Jasohar* [Jessore] of the 12th June complains of the want of an additional postman in the Gopasena Branch Post-office under the Kesabpur sub-post-office in the Jessore district. The jurisdiction of the branch office extends over 25 or 26 villages, and the want of an additional postman has been causing great loss and inconvenience to them. The attention of the Postal authorities is drawn to the matter.

JASOHAR,
June 12th, 1908.

55. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 12th June complains that although there were three vacancies, not a single Mahomedan candidate was appointed as Excise Sub-Inspector for the Sylhet district, all the men appointed being Hindus.

MIHIR-O-SUDHAKAR,
June 12th, 1908.

56. Referring to the appointment of Mr. E. N. Baker to succeed Sir Andrew Fraser as Lieutenant-Governor of Bengal, the *Mihir-o-Sudhakar* [Calcutta] of the 12th June writes:—

MIHIR-O-SUDHAKAR,
June 12th, 1908.

The Government of India has acted wisely in appointing Mr. Baker as Lieutenant-Governor. The Mahomedan community hopes much from Mr. Baker. The writer expresses his satisfaction at the appointment.

57. Referring to the frontier war, the *Mihir-o-Sudhakar* writes:—

MIHIR-O-SUDHAKAR,
June 12th, 1908.

The English Government and the frontier war.

The civilised English in going to war with the frontier tribes burned their villages, their houses and their harvests. Is it a mark of civilisation?

Fie, fie!

58. The *Pratikar* [Berhampore] of the 12th June highly eulogises the ability, amiability and honesty of Babu Girish Chandra Dutta, the late Deputy Magistrate and Deputy Collector of Murshidabad, who has been transferred from this district to Burdwan as a Special Excise Deputy Collector.

PRATIKAR,
June 12th, 1908.

In praise of a popular Deputy Magistrate and Collector.

PRATIKAR,
June 12th, 1908.

59. The *Pratihar* [Berhampore] of the 12th June endorses the opinion of the Bishop of Birmingham, to the effect that the present discontent in India does not mean antipathy to the British Government, but exasperation caused by petty tyranny of Anglo-Indian officials on the spot.

SAMAY,
June 12th, 1908.

60. The *Samay* [Calcutta] of the 12th June draws attention to the inconvenience to which the poor clerks of post-offices in the mufasil are put for want of free quarters.

BANGAVASI,
June 13th, 1908.

61. The *Bangavasi* [Calcutta] of the 13th June says that the Magistrate of Puri has acted wisely by withdrawing the order disallowing Indians to walk on a part of the beach.

BANGAVASI,
June 13th, 1908.

62. Referring to the allotment of 18½ crores of rupees annually for Railway construction in India by the Railways Committee, the *Bangavasi* [Calcutta] of the 13th June asks:—

What has the Government done to prevent the water scarcity and famine from which the the Indian people have been suffering? Railways are important no doubt; but are not the interests of the people more important?

BANGAVASI,
June 13th, 1908.

63. The *Bangavasi* [Calcutta] of the 13th June writes that from May 25th to June 4th not a single letter was delivered at 75-1 Harrison Road and on June 5th so many as 26 letters, all of which had been opened, were delivered. This is very strange. Are bombs transmitted even through letters? Who is responsible for the loss which the addressees of these letters have suffered?

BASUMATI,
June 13th, 1908.

64. The *Basumati* [Calcutta] of the 13th June says that Babu Jagat Gobinda Basu of Mymensingh has been deprived of his license to keep a gun, a privilege which he has worthily enjoyed for the last 25 years. Babu Jagat Govind is a Muktear of Rani Hemanta Kumari Devi and lives in her Pukhuria residence. Some of the inmates of this house were implicated in the attack on the police in January last. This is the only ostensible reason for taking away the gun-license. The authorities now a days have become over-suspicious. This attitude is likely to lead to dangerous consequences.

NADIA,
June 13th, 1908.

65. The *Nadia* [Krishnagore] of the 13th June says that although arrangements have been made to grant agricultural loans to the distressed inhabitants of the Nadia district, the process through which the granting of any such loan has to pass, makes it almost impossible for an illiterate cultivator to avail himself of it. And the expense which a man has to incur in visiting the head-quarters and boarding there for getting the enquiring Kanungo to the spot often proves heavier than the loan he actually gets. The District Magistrate is, therefore, requested to personally visit the distressed villages and distribute loans with his own hand and with the help of chaukidars and panchayets.

SAMMILANI,
June 13th, 1908.

66. The *Sammilani* [Serampur] of the 13th June says that for the last one year delivery of letters, etc., at Arambagh in the Hooghly district has been marked by grave irregularity. The delivery which ought to be made at 8 A.M., is often made at 2 or 3 P.M., and not infrequently on the following day. This causes great inconvenience and loss to the inhabitants of the place.

SAMMILANI,
June 13th, 1908.

67. The *Sanmilani* [Serampur] of the 13th June say that on the 15th May and 4th June last two letters were posted at Chandernagore in the name of one Upendra Nath Ghosh of Queen's Street, Serampur. But the Serampur Post Office gave delivery of the same on the 6th June. The two letters are in the possession of the writer and can be produced before the authorities, if required. Such delay in the delivery of letters, etc., is not infrequent at Serampur. And complaints regarding the same have often been made in the columns of this paper, but, unfortunately, to no effect.

HINDI BANGAVASI,
June 15th 1908.

68. Referring to the titles that have been conferred on the Khan of Mir and the Mir of Khyber for their having helped the British against the Mohmands, the *Hindi Bangavasi* [Calcutta] of the 15th June notes that

along with the above-named investitures even those who having resided in the Mohmand territory helped the British against their neighbours, have been rewarded by the Government either with money or titles.

69. The *Ratnakar* [Asansol] of the 15th June hears that Sir Andrew Fraser has become particularly anxious for a Press law. Does Sir Andrew intend to emulate Lord Curzon by sowing seeds of discontent just before his departure from this country?

Sir Andrew Fraser's demand for a Press Law.

RATNAKAR,
June 15th, 1908.

III.—LEGISLATION.

70. The *Sanjivani* [Calcutta] of the 11th June writes as follows:—

The Newspapers Act. The Newspapers Act has been passed with a total disregard for practice and procedure. But we take no particular objection to this, for even if the bill had been passed through all the customary stages of legislation it would have been enacted without any alteration by the official majority. The new Act seems to be quite redundant in the presence of the provisions of the already existing laws of the land. But by the use of the vague expression "incitement to any act of violence", the Act has been made extremely dangerous. If an Englishman shoots an Indian and a newspaper writes that in cases like this the Indians should in self-defence give blow for blow to white men, that newspaper will be liable to punishment under this Act. Again, the Magistrates have been vested with very large powers by this Act, and this may lead to an increase of Magisterial oppressions and vagaries which are, unfortunately, not rare in these days.

SANJIVANI,
June 11th, 1908.

71. The *Sanjivani* [Calcutta] of the 11th June says that if the new Explosives Act is actually followed in practice it will create the greatest dissatisfaction and hamper the development of arts and industries in the country.

SANJIVANI,
June 11th, 1908.

72. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 11th June says that the Newspapers Act professes to discourage incitement not only to murder, but also to other offences. Now this latter provision is capable of such wide application that the new Act will practically gag the native press in a way. A Magistrate may render himself odious to the public by his acts and any honest criticism of these, if followed by an attempt to do violence on his person, will be easily misconstrued by that Magistrate into a malicious incitement to violence.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
June 11th, 1908.

73. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 11th June makes the following observations on the provisions of the Explosives Act:—

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
June 11th, 1908.

The Explosives Act a dangerous weapon in the hands of the Police.

No sane man can have any reason to protest against the passing of an Act which proposes to discourage the murderous tendencies of a class of political fanatics. But Government ought to see that sufficient protection is afforded to the innocent. We fear the provisions of the Explosives Act have been framed in a way which will not deter unscrupulous police officers from persecuting the innocent. On the contrary, the more malignant among them will find in the Act a most convenient means of gratifying their private grudge.

74. The *Anusilan* [Calcutta] of the 12th June makes the following criticism of the new Explosives and Newspapers Acts:—

ANUSILAN,
June 12th, 1908.

The new Acts.

THE EXPLOSIVES ACT:—

Section 2 includes in the term explosive all ingredients, materials, instruments, machinery, etc., necessary for preparing an explosive. This will supply to narrow-minded, native-hating officials enough opportunities for oppressing the people of the country. If a dealer in metal globes and even cocoanuts unknowingly sells a globe to a manufacturer of bombs, will he not run the risk of finally falling into the hands of the police and being punished for an

offence which he had never dreamt of? Will not this section give a golden opportunity to the police for extorting bribes from poor people?

Section 5 also is objectionable on the ground that dealers in pyrotechnics also come under it.

Section 5 is, on the one hand, unnecessary on the ground that the Penal Code provides for the punishment of the abettors of an offence, and, on the other hand, objectionable on the ground that under it a *bona-fide* land-owner may be punished for an offence committed by his tenant.

THE NEWSPAPERS ACT:—

It is well-known that the rulers of the country allow themselves to be too often led blindly by their subordinates. Every one knows that the Government of Sir A. Fraser often gives permission for the prosecution of newspapers at the request of the police, without making any preliminary enquiries. And on any such proceeding being taken against a newspaper, the trying Magistrate will first of all confiscate its press. Is not this a very hard measure? Besides this, 15 days is a very short period for submitting an appeal to the High Court.

The real object on the part of the Government in passing this Act appears to be to suppress the *Yugantar*. But will this purpose be served? It is necessary to diagnose the root of the disease and destroy it. This has not been done in the new Act. It is not the writings of newspapers but the conduct of officials which has created disloyalty in the country. Besides this, it is to be regretted that Sir H. Adamson referred to the rancorous writing of native-owned newspapers only and omitted to pass any strictures on the equally venomous writings of Anglo-Indian newspapers.

DARUS SULTANAT,
June 12th, 1908.

57. The *Darus Sultanat* [Calcutta] of the 12th June, has a long leading article in support of the newly-enacted Explosives and Press Acts. It says that as the old Arms Act and Sedition Act were found to be less comprehensive in their scope in dealing with the increasing list of crimes in this country, it was quite in the fitness of things that the new legislation should have been undertaken in order to keep the peace of the country intact, for the preservation of this peace must always be the concern of the legislators, as well as all loyal subjects of the Empire. It cannot, however, be denied that sedition is rampant in every part of the country in the shape of either writings or speeches, and thus it was quite advisable that all the seditious and agitating papers must be dealt with by a law which would restore the peace of the realm; all the more so, therefore, at a time when mere paper or lip oratory has been replaced by bombs and such other means of imperilling lives.

The Explosives Act of 1884 did not make provisions for any criminal motives of keeping explosives, nor did its penalty exceed a maximum of seven years' imprisonment. This, in fact, would have been too inadequate a punishment in the case of bombs where the life of man was the question and hence the paper hails with delight the recent enactments of the Legislative Council at Simla. The paper, then favourably reviews the various clauses of the new Explosives Act, and adds that it was very proper on the part of the government to take suitable and speedy steps with respect to a new and dangerous sort of crime which has lately come into existence in India. No honest subject of the Government can have any reason of fear and apprehension on that account; on the contrary, the paper expects that an efficient and permanent eradication of all bomb troubles will soon be brought about in every part of the country.

Another measure which may be called an offshoot of the Explosives Act has been introduced in the form of the new Press Act to put a stop to seditious writings in the native papers. This Act was passed only with a view to do away with those papers which in spite of having already been punished for sedition had made their columns a convenient vehicle of spreading dissatisfaction among the people against the Government and had converted their leading articles into a regular war bulletin. To avoid the tedious proceedings in the criminal courts with reference to such seditious writings,

the new Act would be able speedily to effect the confiscation of those presses which would be instrumental in creating a hostile spirit in the people.

In conclusion the paper thanks the Government for acting up to the suggestions which it had made sometime ago, and is glad to note that the Act will lead to the extirpation of those people who having hired a handful of silly persons were indulging in diabolical freaks and creating a general unrest in the country.

76. The *Hitavadi* [Calcutta] of the 12th June says that the Explosives and the Press Acts passed at the last meeting of the Legislative Council did not come as a surprise.

HITAVADI,
June 12th, 1908.

The Explosives and the Press Acts.

The *Englishman* and the *Pioneer* and others of their ilk had cried themselves hoarse for more repression by laws and enactments. Perhaps the new Acts have been too mild for their demands. The writer says it is now useless to discuss at length the merits of Acts which have found a permanent place in the statute book. The public have no sympathy with the cult of bomb throwing, and therefore, there can be but little for them to protest against in an Act dealing with destructive explosives however rigorous its provisions may be. But laws like the Explosive Act and the Official Secrets Act which presume the prisoner to be guilty and throws the burden of proof on the shoulder of the prisoner do not speak highly of the efficiency of a Government's administrative policy.

As for the Press Act, the writer says that the law penalises not only "incitement to murder" but also "incitement to other offences." Now this latter phrase has a very wide application, and therefore it is likely to arm the police with dangerous powers. And further, though the act applies to the Anglo-Indian as well as the native newspapers, yet it is significant that in speaking of those whose writings have necessitated the passing of the Act Sir Harvey Adamson was silent about the Anglo-Indian journals. He referred again and again to the *Yugantar*, but not once to the *Englishman* and the *Asian*. This shows for whose heads this thunderbolt of a law has been forged.

77. Referring to the provisions of the new Press Law, the *Samay* [Calcutta] of the 12th June says:—

SAMAY,
June 12th, 1908.

The new Press Law.

The new Act has made the existence of newspapers dependent on the will of the Magistracy. The authorities thought that the old laws were not rigorous enough to repress the Editors of newspapers and hence they have thought fit to forge more fetters for their hands. The editors in fact have been thrown out of the frying pan into the fire.

78. Referring to the Explosives Act and the Newspapers Act recently passed by Government, the *Bangavasi* [Calcutta] of the 13th June writes:—

BANGAVASI,
June 13th, 1908.

The new Acts.

The greater the repression, the more pronounced becomes the feeling of distrust between the rulers and the ruled, and it can never be for the good of either. It was felt that there was a defect in the Arms Act as passed by Lord Lytton, and the present Explosives Act has supplied that defect. As under the current law of sedition the printing press could not be confiscated, the present Newspapers Act has been passed to cure that defect. By passing these two Acts Lord Minto has erected two monuments of his glory. The edifice which Lords Lytton and Curzon had built has been polished and decorated by Lord Minto.

We do not at all perceive the necessity of more stringent measures than those which already existed and which have maintained the integrity of the British Indian Empire for so long a period. Laws, however severe they may be, can never stop crime. On the contrary, the more stringent the law, the graver is the crime. History bears testimony to the truth of this. For illustrations we need not go further than the beginning of the rule of the East India Company, when the severe treatment of such Anglo-Indian newspapers as Hickie's *Bengal Gazette*, James Silk Buckingham's *Calcutta Journal* and others could not suppress seditious writings.

The 15th of September of the year 1825 is a memorable day in the history of India. That day saw the grant of freedom to the Indian Press by Sir Charles Metcalfe. That great statesman knew that it was freedom alone that could improve the tone of the Press. Both Lords Hastings and Canning were in favour of the freedom of the Press. No Governor-General ever had to

face a greater danger than Lord Canning. Yet he was never eager to take away the freedom of the Press. He said:—

“The good which a free Press confers is so palpable and indisputable that the mischief resulting from its abuse is of little consequence compared with the benefits derived from it. The mischief is transitory, but the good is permanent.”

Let the reader now consider and let Lord Minto and the law-makers realise what Lord Canning said at a critical time. The present is certainly not so grave a situation as it was at the time of the Mutiny. Lord Minto is not surely confronted by such a sea of troubles as Lord Canning had to face. Still, a Press Act has been passed to provide against a possible danger. What can be stranger than this?

Whatever defects there may be in the Native Press, Government alone is responsible for them and not the Indians. A review of the past history of the relations between Government and the Native Press shows that it is through the fault of the English officials that the demoralisation of the Native Press has come about. If a person be looked at with an eye of distrust as if he were an enemy, he too will reciprocate the feeling. This is the natural law. Besides, a godless education could not fail to create mutual hatred. And for this also the English are not free from blame. If you are desirous of peace, the extremest rigour of the law will not secure it. Love, affection and interchange of cordial feelings alone can give that peace. We do not know when that consummation, so devoutly wished for, will come, or whether it will come at all.

DAINIK CHANDRIKA,
June 13th, 1908.

79. The new Press Act, says the *Dainik Chandrika* [Calcutta] of the 13th June, only shows how deeply the Government

The Press Act.

was moved by the interested wails of Anglo-Indian journals. The professed object of the Act is to repress those editors who by an unbridled license of the pen bring on ruin to the country and to themselves. But were not the existing laws quite sufficient for this purpose? Why then forge fresh fetters for this already law-ridden land?

NADIA,
June 13th, 1908.

80. The *Nadia* [Krishnagar] of the 13th June strongly objects to the framing of a law for the control of Hindu religion

Dr Rashbihari Ghosh and religious endowments.

endowments by Dr. Rashbihari Ghosh on the ground that, although a Hindu in name, Dr. Ghosh has neither the taste, nor the training, nor the *shastric* education, nor the religious sentiments which characterise a Hindu. He has, moreover, not the time to discuss the subject with the *pandits* and such other men as are able to help him in the matter. Besides this, the subject is one which it is not possible for a worldly man like Dr. Ghosh fully to grasp and grapple with.

NAYAK,
June 13th, 1908.

81. Referring to the passing of the Explosives Act and the Newspapers Act the *Nayak* [Calcutta] of the 13th June observes:—

The two Acts.

Can it be that the mighty British Indian Government has been so terribly shaken by the ravings of a few Bengali papers and the somewhat exaggerated wickedness of a few Bengali lads? Why then such indecent haste in passing the two Acts? The Bomb Act has been passed. It is as destructive as a bomb. A mere suspicion of the slightest indiscretion on the part of immature lads, will set the machinery of the law in motion, and the result in such cases will be a foregone conclusion. As to the Newspapers Act, may we ask what is the precise meaning of the term “violence”? A friend explains it thus:—“Violence” means strong opposition to the writer by the newspapers of the blacks. The fact is, like Justice Strachey, the Magistrate will ascribe to the word any meaning that may be convenient to strike down any particular paper.

HINDI BANGAVASI,
June 15th, 1908.

82. Referring to the passing of the Explosive and the Press Acts at Simla last week, the *Hindi Bangavasi* [Calcutta] of the 15th June says that the English papers are expressing their satisfaction on the said legislation, and ironically asks if these people of England are really the friends of India.

The new legislation of the English press.

IV.—NATIVE STATES.

83. Referring to the free grant of lands situated within his State by the Maharaja of Cooch Behar for the Bengal Dooars and Eastern Bengal State Railways, the *Bangavasi* [Calcutta] of the 13th June remarks:—The Maharaja is saturated with *belati* civilisation.
- The Maharaja of Cooch Behar's free grant of land for Railways managed by the British Government.
84. We do not think, writes the *Nadia*. [Krishnagore] of the 13th June, that it is without some purpose that the British Government has decided to bear all the costs of the sojourn of the Minister of Nepal in England.
- The cost of the Minister of Nepal's sojourn in England.

BANGAVASI,
June 13th, 1908.

NADIA,
June 13th, 1908.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

85. The *Prasun* [Katwa] of the 12th June draws attention to the scarcity of food prevailing in the villages of Surdura, Angarpur, Vileswar, Charki, Posla, Rasni, Teora, Baklasa, Bhandargad, Kulai, Palita; Basara, Chakdah, Nawapara, Jamalpur, Kulun, Malun, Khatandi, Pandugram, Dadhia, Aiyapur, Ratanpur, Kandra, Komarpur, Bamandi, Khanji, Gurpara, Taipur, Srirampur, Tikuri, Gomaini, Ketugram, Khaspur, etc., in the Katwa Subdivision of the Burdwan district.
- Famine in the Burdwan district.
86. The Mangalkot correspondent of the *Prasun* [Katwa] of the 12th June draws attention to the severe distress in that part of the Burdwan district, due to the failure of the crops.
- Distress in the Burdwan district.

PRASUN,
June 12th, 1908.

PRASUN,
June 12th, 1908.

VI.—MISCELLANEOUS.

87. After giving a short account of the life of Prafulla Kumar Chaki, one of the perpetrators of the Muzaffarpur bomb outrage who has committed suicide, a correspondent of the *Samaj Darpan* [Salkia] of the 8th June writes as follows:—
- Prafulla has died with a smiling face. He has sacrificed his life without a pang. "What is there to glory in the self-immolation of a murderer?" we may ask. But Prafulla was a Bengali youth. With the death of Prafulla, the ill name of Bengalis as a cowardly people has died also. Prafulla has shown that the Bengali also can, if necessary, willingly sacrifice his life. It is a matter of the greatest regret that the courage, will power and intrepidity of a youth like Prafulla were utterly misdirected.
- Prafulla Kumar Chaki.
88. The *Samaj Darpan* [Salkia] of the 8th June advises the people of the country not to purchase *belati* cloths although they are cheaper than country-made ones, for, should any Hindu purchase beef because it is cheap?
- Cheap *belati* cloths.
89. The *Jasohar* [Jessore] of the 11th June says that at present the English have been placed between the two horns of a dilemma in India. The lust of commerce and the greed of money have maddened them. Their commercial supremacy they must maintain at any cost. But the bomb affair in Bengal has alarmed the community of English capitalists, with the result that the value of consols has fallen and enough money is not being subscribed for commercial enterprises in India. The situation has thus become critical. If the persons who have been charged with sedition in India are convicted, the capitalists will be frightened out of their wits. If they are acquitted they may bring about an anarchy in the country. Unfortunately the English have lost faith in even their friends. They distrust even those who are their main support in the government of the country. This is why they have made arrangements for ruling the country by force of arms alone. They do not realise that unless the causes that have given rise to the present discontent are removed, their supremacy over the thirty crores of inhabitants in India can never be permanent.
- The crisis of the Government.

SAMAJ DARPAN,
June 8th, 1908.

SAMAJ DARPAN,
June 8th, 1908.

JASOHAR,
June 11th, 1908.

SANJIVANI,
June 11th, 1908.

90. The *Sanjivani* [Calcutta] of the 11th June says that two persons at Dinajpur have been ordered by the District Magistrate not to sell the *Yugantar* on pain of being criminally prosecuted. No such order has, however, been issued on the vendors of the *Yugantar* in Calcutta. This is one of the effects of the partition of Bengal.

SANJIVANI,
June 11th, 1908.

91. The *Sanjivani* [Calcutta] of the 11th June publishes a long account written by one Dhirendra Nath Banerji of the tour of a *swadeshi* preaching party through Bogra, Sherpur, Kamalapur, Mahimpur and Champapur in the Bogra District.

SANJIVANI,
June 11th, 1908.

92. The *Sanjivani* [Calcutta] of the 11th June publishes a contradiction of an accusation made by the same paper of the 28th ultimo (See Report on Native Papers of the 6th June, paragraph 84), against the Hindu Naib of Gopalganj near Pingna of having prevented the notice of the second meeting of the Sarishabari Anjuman being proclaimed by beat of drum in the Gopalganj *hat*, and in this one Kedar Nath Ghosh urges that in the absence of orders from his superiors in office, he was bound to prevent the making of any such proclamation in the *hat*.

ANUSILAN,
June 12th, 1908.

93. The *Anusilan* [Calcutta] of the 12th June says that while King Edward VII has fearlessly gone to Russia, the home of Nihilists, officials in India move about secretly, in disguise and under strong police guard.

ANUSILAN,
June 12th, 1908.

94. Referring to Sir B. Fuller's letter recently published in the *Times*, the *Anusilan* [Calcutta] of the 12th June says that every man who knows the real state of things in India, knows also how the present discontent in the country owes its origin to the improper conduct of officials like Sir B. Fuller. Sir B. Fuller has advised the Government to adopt repressive measures. But considering the *pros* and *cons* of the matter, it is meet that the Government should proceed with coolness and caution.

ANUSILAN,
June 12th, 1908.

95. A violent storm, writes a correspondent named Nagendranath Chandra in the *Anusilan* [Calcutta] of the 12th June, is blowing in the Indian sky. How will you save yourselves from the lightning that is flashing overhead? How will you reach your destination through the gates of death? But fear not. Have faith in God and through death you will get eternal life. Resolve to wipe out of the page of history the story of your past shame—the shame of having for the last 150 years prayed and petitioned the English and touched foreign articles. Who will dare stand against the earnest resolve of the 30 crore inhabitants of India? Remember once your duty. Great is the Indian's ideal of duty in this world. The West is full of selfishness. It is a pity that the old idea of duty is gradually passing off from the minds of the Indians. The inhabitants of this vast country are bound to look after each other's comforts—this was the ancient idea. Revive this patriotic spirit and your weakness will vanish. You will then feel that all Indians are members of your family. The writer then calls on all *Sadhaks* (pious men practising any form of religion) belonging to all sects of Hinduism to relieve the sorrows of their mother country.

Come, Come, O Indians, pay your debts to the mother country by saving it from the drain set in by foreign merchants. Look at foreign merchants standing on one side and patriotic young men ready to make self-defence. See how the despotism of officials is generating an unbearable rage and a spirit of revenge in the minds of the community of young men. See how the maddened youths have become ready to exchange blows unmindful of the severe repression begun by an alien sovereign. Indians, try to realise the heavy burden of duty which rests on you in this crisis. May the Country's call be effective.

DAINIK CHANDRIKA,
June 12th, 1908.

96. The *Dainik Chandrika* [Calcutta] of the 12th June says that great inconvenience is being caused to the passengers of the Kidderpur tram-cars every day by the stoppage of the electric current at 10 A. M. Those among the passengers who are employes in Government

and other offices are losing their pay. The attention of the Directors of the Tramways Company is drawn to this matter.

97. The *Education Gazette* [Chinsura] of the 12th June says that the present day incidents in Bengal, are only the dire results of allowing immature school boys to dabble in politics. That there are a hundred other ways of serving the country than by criticising the acts of Government is a fact which the so-called patriots ought to remember. Why not teach patriotism to students by asking them to love their neighbours? Patriotism should begin at home. Let us forget that the primary duty of students is to learn moderation and to increase useful knowledge.

EDUCATION GAZETTE,
June 12th, 1908.

98. Referring to the opinion expressed by Professor Fraser of the Trinity College, Candy, son of Sir Andrew Fraser, on the present unrest and discontent in India, the *Hitavadi* [Calcutta] of the 12th June says:—

HITAVADI,
June 12th, 1908.

Sir Andrew Fraser's son on the present situation.

According to Professor Fraser, the present unrest in India is due to a growing self-consciousness as a nation on the part of the educated Indians and is not the consequence of any agitation or wire-pulling. Sir Andrew Fraser may profitably take a leaf out of his son's book.

99. The *Hitavadi* [Calcutta] of the 12th June says that Mr. Thornhill has within a very short time won the good opinion of the public by his ability as a Magistrate. But it is doubtful if he will be able to please his superiors as his predecessor, Mr. Kingsford, though unpopular with the public, was able to do.

HITAVADI,
June 12th, 1908.

100. Referring to the encomium bestowed on the *Indian Nation* and the *Indain Mirror* by the Viceroy in his speech at the last meeting of the Legislative Council, the *Hitavadi* [Calcutta] of the 12th June remarks:—

HITAVADI,
June 12th, 1908.

The Viceroy's encomium on the *Nation* and the *Mirror*.

Even the gods can be won over with flattery, to say nothing of the Viceroy who is but a man. We hope to see the editor of the *Indian Nation* rewarded like Nawab Salimulla of Dacca. As regards the *Mirror*, there has of late been a marked change in its tone.

101. The *Hitavadi* [Calcutta] of the 12th June publishes the telegraphic summary of Sir B. Fuller's letter to the *Times* on the present unrest in India, with the remark that the letter betrays a feeling of utter anguish and hatred on the part of the writer.

HITAVADI,
June 12th, 1908.

Sir B. Fuller's letter to the *Times* regarding the present unrest in India.

102. Referring to the rumour given currency to by "Max" in *Capital* to the effect that Lord Minto is most likely to be succeeded by Sir Anthony MacDonnell, the late Lieutenant-Governor of the United Provinces, as Viceroy of India, the *Hitavadi* [Calcutta] of the 12th June remarks:—

HITAVADI,
June 12th, 1908.

It is yet quite premature to talk about the successor of Lord Minto. But it is certain that India needs a sympathetic ruler like Sir Anthony at the present juncture.

103. Referring to Sir James La Touche's paper on the condition of the United Provinces, read before the Royal Art Society in England, the *Hitavadi* [Calcutta] of the 12th June remarks:—

HITAVADI,
June 12th, 1908.

Sir James La Touche on the present discontent.

It is regrettable that after so many years' residence in India, Sir James should have gone home with such an imperfect idea of her people. He is certainly not right in holding that it is the closer contact of the officials with the raiyat in the United Provinces, which is not possible in Bengal owing to the intervention of the zemindars, that ensures the peace and contentment prevailing in Upper India. The real cause of the unrest is the growing sense of rights and privileges fostered by education. In Upper India education has not yet spread among the masses to the extent it has done in Bengal; and as a result the people there are more contented than here in Bengal.

104. The *Mihir-o-Sudhakar* [Calcutta] of the 12th June publishes a poem in which the writer denounces *Kaffer* conspirators for having attempted to overthrow the British Government. If British supremacy be so distasteful to the Hindus, why do they

MIHIR-O-SUDHAKAR,
June 12th, 1908.

The Bomb outrage.

not come forward to fight the English in open battle? Why do they try to effect their purpose through bombs and make use of infernal machines like base cowards? Is this the result of their vaunted education?

MIHIR-O-SUDHAKAR,
June 12th, 1908.

105. The *Mihir-o-Sudhakar* [Calcutta] of the 12th June says that although the Musalman community in India is very backward in education, yet Government might, if it liked, make it easier for Muhammadans to enter the public service, by relaxing the numerous restrictions a little in their favour. It has been frequently seen that many Muhammadans have succeeded in doing justice to their situations although they possessed but little knowledge of the English language. But it is sad to relate that His Honour Sir Andrew Fraser has given few posts of Deputy Collector to Musalmans. The Hindus have their Congress, which they call the Indian "National" Congress. The Musalmans have awakened to a consciousness of their interests after the partition of Bengal. It is fortunate that the All India Moslem League came into existence at Dacca immediately after the partition, and that a branch of this League has been established in London.

MIHIR-O-SUDHAKAR,
June 12th, 1908.

106. The *Mihir-o-Sudhakar* [Calcutta] of the 12th June publishes an exceedingly obscene article written by one Jatindra Mohan Nandi of Govindaganj, Rangpur, of the most objectionable passages in which a translation is given below:—

RE-MARRIAGE OF HINDU WIDOWS.

"Contradiction of a contradiction."

(Communicated.)

O Hindu, who says that there are no provisions authorising your women to take more than one husband? The makers of your *Sastras* have encouraged females to enjoy fresh males every day:—(1) "it is to the *vira* (hero) that the enjoyment of the fair belongs;" (2) "the girl who is enjoyed by a highly meritorious man should not be put under the least restraint" (3) "the mouths of women are ever pure." The spectroscope shows that you teach conjugal devotion and chastity to your own wives, but encourage freedom and incontinence in other people's wives. Otherwise, how could there be (such a text as) "the woman belongs to one who has might"? Why should a maiden enjoyed by a highly meritorious man, be so much honoured? Why should the mouth of a prostitute be considered holy? Why should the sight of a prostitute be considered auspicious for starting on a journey? Why should a quantity of earth taken from the house of a prostitute sanctify the *Atahamaya* (Durga) (by being used) in her grand bathing (which is performed on the 1st day of her worship)? At balls the English dance joining their breasts with the breasts of other men's wives. But why do you make other people's

* The real meaning of this text of Manu is that a maiden who falls in love with a person of a higher caste, should be in no way punished.—Manu Ch. 8 Vol. 365.

† Two classes of female dancers, of which the dancing of the second class is believed to be rather coarse and vulgar.

‡ A *kahan* is equal to $16 \times 80 = 1280$.

all sides.

The fact is, marriage is to you (only) carrying away other people's wives, and prostitutes are your common wives; your wives are to you a mere superfluity (lit, the extra five aces §). Your modesty is only the relaxed condition of your organs; your chastity means cohabiting with males; your devotion to husband means want of attachment and regard; your guardian means a warder or a *paharwalla*. Slander to you means the enjoyment by one possessing a taste similar to your own. The *kachu* plant can only grow to be *mankachu* (but not higher). The English education you acquire is also of the same type. English learning may teach sensual pleasure, but who says that your *Sastars* do not teach the enjoyment of flesh and blood? Why

§ An expression used in the play at cards.

are women, oil, fish and

* The expression *kshatayoni* in Hindu law means a woman who has commenced to menstruate.

The scratching, etc., referred to is what are inflicted in the course of a sexual act.

flesh classed together? Why do you call your mothers, sisters and daughters, who have known men, as *kshatayoni**, (with the vagina ruptured)? Why is there mention of such things as scratching with the nails, biting with the teeth, shedding of blood in your poems, dramas, *puranas* and *upa-puranas*.

** Don't you know the meaning of the phrase "*para purusha*" (a man other than one's own)? Why has jealousy made

** The paragraph is unintelligible.

you so blind? Can a "*para purusha*" be ever enjoyed? Of what kind of word is the term "*purushantar*" (a different male)? Why is there so much quarrel about the outline? Cannot you penetrate beneath the skin? That would generate a large quantity of heat. Many are the Brahmins who have got skin white, brown and black; also thick and thin. Your desires are therefore $16\frac{1}{2}$ annas (you have therefore more than the full amount of human desires). You would neither eat yourselves, nor would you allow others to eat; you would simply spoil the thing. The idea probably is that you would neither enjoy your own widows nor allow others to enjoy them.

You make fiery speeches at *swadeshi* meetings and in Legislative Councils on the famine in India. But you are silent about the ever-present famine of your mothers, sisters and daughters. Like the vampire you suck their blood. Fools that you are Government has enjoined *brahmacharyya* (abstinence) upon you. There being free permission in regard to adultery, rape and tyranny, why are you angry with the English and the Musalmans who ravish your women? This, indeed, is natural.

But your eminent Pandit, Chanakya, who was well-versed in the *kama*

† Erotics.

Sastra† has prescribed eight husbands, at one and the same time, for each woman. For, says he,

"their sexual desire is eight times as powerful (as that of a man)." Though your sexual appetite is only one-eighth, you turn the prostitutes' quarters topsy-turvy. If you don't see how and where, the widows assuage the burning caused by the eight-fold strong appetite, do you think of it even once? Are you not ashamed, nor disgusted to think of it? For how long can the evanescent memory of the dead husband occupy the heart and the soul of the youthful widow? Just think of the difference between Induction and Deduction.

Can the outburst of passion pervading the whole body be stopped? Can you show by what second power can a widow put down the flow of desire strong as the vital force permeating her entire nervous system? If you can, set an example yourselves.

In one point you are correct: the re marriage of widows, whether they have commenced to menstruate or not, cannot be allowed according to the

† The ordinary form of Hindu marriage prevailing among high castes.

prajapatya† system. It will not do to put your feet on two boats. The Government is the only heir of the widow. At the time of giving them away in marriage you give up the ownership of your daughters and sisters. Your father-hood, son-hood (or) brother-hood is a mere word (*batka bat*)—all that talk is only another name for ownership.

Don't fear—widow marriage will not be adopted by the whole community, and the woman, persecuted, oppressed and harassed by the men, will not easily take another husband in exchange for her liberty. And as long

§ According to the Hindu *Sastras* the ancestors of those whose daughters and sisters menstruate before marriage go to hell.

as the menstrual blood of your unmarried daughters and sisters will continue to send your ancestors § to hell, and as a consequence as long as old men will be able to enjoy the "milk" of girl wives, so long the community will never care to accept your (widows), used up and *kshatayonis* as they are.

PRASUN,
June 12th, 1908.

107. The *Prasun* [Katwa] of the 12th June thanks Raja Rao Jagendra Narayan Bahadur of Lalgola, District Murshidabad, for having opened a ward for Eye diseases in connection with the Berhampore Hospital at a cost of Rs. 40,000 and granted Rs. 12,257 more for building a house in the same ward for the use of those who want to be treated there at their own cost.

PRATIKAR,
June 12th, 1908.

108. The *Pratihar* [Berhampore] of the 12th June praises the energy with which the new District Magistrate of Murshidabad, Mr. Manmatha Krishna Dev Bahadur, has been inspecting the different departments of his office. He has also shown great ability as a judge. It may be hoped that during his *regime* the wants and complaints of the people of the Murshidabad district will not remain unheeded.

BANGAVASI,
June 13th, 1908.

109. Referring to the report published by the *Amrita Bazar Patrika* that two European officers drove their dog-cart through a road at Puri on which beggars were being fed by a zamindar, the *Bangavasi* [Calcutta] of the 13th June asks: Did not this sacrilege attract the notice of god Jagannath?

BASUMATI,
June 13th, 1908.

110. While an attempt is being made by a section of the British public, says the *Basumati* [Calcutta] of the 13th June, to keep alive the memory of the Sepoy mutiny of 1857, by representing some scenes of the mutiny, the Indians in England on their part convened a meeting to commemorate, on the stage, the events of that year in a very different spirit. The Mutiny was characterised by them as the "Great Indian National rising of 1857" and much anti-British sentiment was given vent to at the meeting. It will conduce to the good of no party then to keep up the feeling of racial animosity. Government ought to interfere in this matter.

BASUMATI,
June 13th, 1908.

Proceedings of the last meeting of the Imperial Legislative Council.

111. The *Basumati* [Calcutta] of the 13th June publishes the proceedings of the last meeting of the Legislative Council at Simla, together with a translation of the new Press Bill.

BASUMATI,
June 13th, 1908.

112. Referring to the dying declaration of one Prakash Chandra Chatterji who was run over by an express train at the Bandel Station on the East Indian Railway, the *Basumati* [Calcutta] of the 13th June says:—

Prakash committed suicide because he found that he was being closely watched by some Europeans on the platform. The poor fellow feared that he would be arrested and oppressed in a thousand ways in the *hajat* on suspicion of having been implicated in the bomb conspiracy. Government may take note from this circumstance of the feeling of depression which has come upon the minds of the Bengalis, as a result of the recent acts of the Police.

BASUMATI,
June 13th, 1908.

Village-committees in the Mymensingh district.

113. The *Basumati* [Calcutta] of the 13th June reports that village committees have been formed in some villages under the thanas of Kendua and Netrakona in the Mymensingh district with the object of establishing arbitration courts and national schools and the formation of volunteer organisations.

BASUMATI,
June 13th, 1908.

Babu Rabindra Nath Tagore's "ways and means".

114. In continuation of what has appeared in a previous issue (See Report on Native Papers of the 13th June 1908, paragraph 136), the *Basumati* [Calcutta] of the 13th June publishes another portion of Babu Rabindra Nath Tagore's paper entitled: "Ways and means" of which the following is a translation:—

Many were those we called and many were those we assembled, and we were glad at the extent of the crowd, but we did not by so doing prepare the field for any work wherein the force awakened could be applied with effect. We went on encouraging only, but supplied no work. There is nothing more unhealthy than this for the mind of man. We thought that encouragement made a man fearless and that if a man became fearless, he would not shrink from surmounting the dangers and difficulties that beset the performance of an act. But the encouragement to thus surmount dangers and difficulties is not the chief element in the accomplishment of an object;

the power of judging with a cool head, the power of building with self-control is greater than that. It is for this reason that a man can commit a murder when drunk, but no one can fight a battle when drunk. Not that there is not some amount of intoxication in a fight, but that it is sobriety which then guides it as its master. It is that cool-headed, far-sighted, energetic master whom the country has sought and called for in the present day of excitement, but owing to the misfortune of this hapless country, no response has been received from him. Those like us who come running, pour only wine into the decanter; go on increasing the pressure of steam in the engine. When question arises as to who should level the road and make arrangements for laying rails, we reply that it is useless to bother our heads about such extremely petty matters, that everything will be all right of itself at the proper time and that a workman's work will be done by workman and we who are drivers shall only go on increasing the pressure of steam in the engine.

Those who have been able to keep their patience up to this point will perhaps ask me, can no good be expected from the excitement which has arisen in the midst of the public.

I never think that none can be expected. This excitement was necessary for rousing an inactive force to life and activity. But what is to be done after it has been awakened? Is it to be used in accomplishing an object, or should it be used only in making people drunk. If more wine is used than what makes a weak man fit for work, it is then sure to destroy his capacity for work. The drunkard's ability and taste turn away from honest work requiring patience and fortitude. Gradually excitement only becomes his aim, and he is forced to create such misdeeds in the name of (good) ones as can only help his intoxication. They do, as a matter of fact, use these portentous affairs as intoxicants and yet they keep the tone of excitement at a high pitch by giving it the name of patriotism. When a mental excitement goes on continually accumulating and increasing in the mind instead of being given a direction outside through proper work, it works like a poison, its needless energy converts the arena of work into an arena of dancing by a perversion of our nervous system.

We needed the shock of an excitement which was necessary to make a person just awakened from sleep, realise the truth of the existence of active forces in himself. We had made it certain in our minds that like a good deed done in a previous birth and like an auspicious planet ruling the hour of nativity, the English would put into our inactive joined palms all the good things we required. We used to pass our days sometimes by worshipping and sometimes by quarrelling with that providential and to-be-secured-without-effort good-luck of ours. Thus engaged when the whole world was working in its office at noon, we were enjoying a profound sleep.

At this time a blow came from somewhere, and the drowsiness of sleep was broken, and the desire to shut (our) eyes again to see happy dreams as before, also ceased, but it is a wonder that in one respect a harmony continued to exist between those dreams and the awakening.

At that time we were certain that, without making any efforts, we should reap the fruits of making them; even now we are thinking as if we can at pleasure curtail the necessity of applying (our) efforts in the beaten path in order to reap the fruits thereof. While in dreams, we had embraced an impossibility and now also that we are awake, we have not been able to shake off that impossibility. Owing to the excitement of force having become very strong in us, the most necessary delay seemed unnecessary to us. At the outside that ever old poverty remains, but in the inside the sense of a newly awakened power has raised its head. How are we to reconcile the two? Gently and gently! Gradually and gradually! By throwing a stone bridge over the big chasm in the middle! But pride can brook no delay; intoxication says I do not require any steps, I shall fly (in the air). Every one can do what is easy to accomplish in course of time, (but) we shall startle the world by accomplishing an impossibility—this idea has become excited in us. The cause of this is that when love is roused, it desires to do everything from the beginning, it despises nothing, great or small, it is never free from the fear lest any of its duties should go unfinished. Love wants to make itself worthy of its name, it is never anxious

to be in evidence. But when only vanity is roused through the shock of humiliation, it puffs itself up and says: I shall not walk, I shall skip over. In other words, what applies to all others on earth is not required in his case; patience is not required, fortitude is not required, and it is not necessary to adopt a "lengthy" method in aiming at a distant object. In short, yesterday we sat blindly placing our expectations in another's power, and to-day we are boasting with similar blind expectations from our own power. At that time there was the tendency to evade regular work, even the same tendency

*A Bengali version of Æsop's Fables.

exists now. The idle sons of the cultivator in the story of the *Kathamala*,* never went even to the edge of the field so long as their father lived. The father used to till the land and the sons used to enjoy the good things at home. When the father died, they were obliged to go to the field, but not to cultivate it—they decided that by digging the earth they would at once get a God-sent treasure-trove. As a matter of fact they had to waste a long time before learning that it was the harvest of the field that was the real God-sent treasure. If we also do not easily learn that God-sent treasure cannot be secretly obtained in a strange way and that we must acquire and enjoy it in exactly the same way in which all the people on earth are acquiring and enjoying it, then sorrows and blows will go on increasing and the more we shall advance on the wrong path, the longer and more difficult will only the return journey become.

When through impatience and ignorance man disbelieves the natural path and the desire to bring about something extraordinary becomes too much powerful (in him), he loses his sense of righteousness (and at that time all materials appear to be the right material and all means the right means to him, at that time he does not hesitate from cruelly sacrificing even little boys to that mad desire. Like king Somak of the Mahabharata we have been led by the temptation of achieving our object in an uncommon way to be ready to offer up even our prettiest little boy in the sacrificial fire (and) the sin of this senseless cruelty has not escaped the sight of Chitrakupta.† Its expiation has begun, the heart of the whole country is being rent by agony for the boys—we know not what more sorrow we shall

†The officer of death who is in charge of the records of man's actions.

have to bear.

To bear sorrow is not so difficult, but it is extremely hard to check an evil impulse. If injustice and oppression are once recognised as aids to the performance of an object, all the natural powers able to save the heart from perversion, vanish; once the immovable centre of justice and righteousness is lost sight of, loss of intelligence follows and there remains no fixity of action (purpose?) and then a violent collision becomes inevitable to bring the state of universal righteousness into conformity with our eccentric life.

With regret and an humble heart we must admit that this process has been going on in our country for some time past. This discussion is very unpalatable to us, but for that reason it does not behove any of us to allow this evil to become fatal by hiding it silently or by putting a cover of exaggeration over it.

You need not fear that I shall say anything against making the utmost effort to preserve and develop the arts of the country by abstaining so far as it lies in our power, from the use of foreign commodities. Long ago when we wrote—

Put herbs and rice on (our) dish with thy own hands.

May that satisfy our hunger,—If thou givest us coarse cloth woven by thy own hands.

May that our shame hide and cover;—at that time no ground had arisen for us to be dissatisfied with Lord Curzon, and long ago when we made an effort to bring country-made commodities into vogue by establishing a *swadeshi* store, we had indeed to stand against the opposition of that time.

115. The *Barumati* [Calcutta] of the 13th June resents the remarks of the *Madras Mail*, to the effect that the present unrest

The *Madras Mail's* allegations against the Brahmins.

in the country is due to the mischievous activities of the Brahmins. The writer says that Englishmen's hatred of the priestly class is as much the result of their

experience in their own country, as of the wrong notions they have formed in this. They have seen in Europe a godless clergy who preached superstition in the name of religion. They know very well how desperately the clergy tried to maintain their supremacy, and how as a result of that, the earth became stained with human blood. They have read in Holmes how—

"Many a Holy Father's 'niece'

Has softly smoothed the papal chair";

and as a result of all this accumulated experience, they have learnt to look with distrust on the Brahmins in India. Their experience here also has not been very favourable to the Brahmins. The Brahmin Nandakumar was the chief instrument in the revelation of Hastings's corruptions. Even the other day when the customs, usages, and the sanctity of the homes of Hindus were jeopardised in the name of sanitary reforms at Poona, a Brahmin youth cheerfully ascended the murderer's scaffold, softly reciting verses from the Gita. Englishmen thought that the murder was the effect of a conspiracy of which the ring-leaders were the Mahtatta Brahmins. No such conspiracy, however, has even up to the present day been brought to light, and the anger of Englishmen with the Brahmins is growing in intensity day by day. This is the reason why an Anglo-Indian editor is trying to throw the guilt again on the Brahmins.

But no one who is not an idiot can for a moment entertain the idea of the Brahmins being selfish and power-loving. The Brahmins had a very high ideal of life which consisted in the practice of self-abnegation. The Brahmins made laws, but left their administration in the hands of others and were thus above the narrowness which shows itself in love of power. The Brahmins live for religion, and so long as Englishmen do not interfere with the religious liberty of the Hindus, they have nothing to fear from the Brahmins. And as regards the howlings of those dogs of the cremation ground, namely the editors of Anglo-Indian journals, what harm can they do to those whose scriptures have taught them neither to be pleased when honoured nor to be displeased when insulted?

116. The *Bihar Bandhu* [Bankipore] of the 13th June contains a translation of an article in the *Modern Review* (Allahabad) on the administration of India in ancient times, describing how the king exercised a paternal care over his subjects, resulting in the happiness and the contentment of the latter. The king had a council of minister in which he never tried to secure the majority of those belonging to his own caste, as out of a total of 38 councillors only eight belonged to his own caste. Even the Brahmins had no predominant influence as they had only four representatives. The commercial community alone enjoyed a majority.

BIHAR BANDHU,
June 13th, 1908.

117. "What is wanted: country's reform or self reform?" is the heading of a leading article in the *Bihar Bandhu* [Calcutta] of the 13th June. The paper is of opinion that the latter is the first need, as the former is its necessary consequence. The present unsatisfactory condition is ascribed to want of independent thinking in the nation and to too much aping the European in matters social, political and even religious, as also to a want of a qualified leader. The following, according to the paper, should have the first attention: Relief of widows and orphans, education of children and formation of the character of the young, the protection of what belongs to the old and the aged, and one's own salvation.

BIHAR BANDHU,
June 13th, 1908.

118. Referring to Sir Harvey Adamson's remarks in introducing the new Press Bill, to the effect that the minds of men are more impressionable and immature in the East than in the West and therefore more likely to be influenced by the writings of newspapers, and that the difference between the East and the West in this respect, is the difference between dropping a lighted match on a stone floor and dropping it in a powder magazine, the *Dainik Chandrika* [Calcutta] of the 13th June remarks:—

DAINIK CHANDRIKA
June 13th, 1908.

We cannot endorse the opinion of the Home member. The people of the West do not believe in Fate and therefore they are more tempted to take the law into their own hands than their fatalistic brothers of the East.

KHULNAVASI.
June 13th, 1908.

119. The *Khulnavasi* [Khulna] of the 13th June says that Christian Missionaries are trying their utmost to win over the Namasudras to their side and incite them against the higher classes of Hindus. With this object a certain Revd. Mead has been publishing a periodical from Faridpur under the name of *Namasudra Surhid* (The friend of Namasudras), every line of which is filled with venomous writings against Hindus. It is hoped that the Namasudras will not be duped by the pretences of this false friend. And it is to be regretted that the authorities do not care to take any steps against such injurious periodicals.

KHULNAVASI,
June 13th, 1908.

120. The *Khulnavasi* [Khulna] of the 13th June reviews a Bengali book named "*Bande Mataram*" written by one Jogendra Nath Ghosh of village Sovana in the Khulna district. The author's object is to introduce a "*Bande Mataram*" puja ceremony in the country to be performed by both Hindus and Musalmans in the fashion of the Satyanarain puja ceremony, and the book contains directions for the performance of the same.

NADIA,
June 13th, 1908.

121. The *Nadia* [Krishnagar] of the 13th June says that the Government is bringing itself into ridicule by making an elaborate arrangement for punishing a number of hot-headed, stupid young men, who have committed rash acts with the object of annoying and injuring the Government and its officials. The boys should better have been taken to their guardians and chastised in their presence, and that would have been taking better precaution against a repetition of their offences than what is being actually done.

NAYAK,
June 13th, 1908.

122. Referring to the recent speech delivered by a Canadian Judge at a dinner in which the speaker is reported to have said that Canada will in time cease to be a British colony, the *Nayak* [Calcutta] of the 13th June says that a similar difficulty threatens the British Government in South Africa. That the Indians are ill-treated in Canada and South Africa is owing to the fact that England has no real control whatever over those colonies.

England therefore finds itself in a grave situation. If these colonies which are inhabited by Christians and Englishmen, could think of seceding from the mother country, what would India do if *swaraj* was granted to it? Is there then no means of keeping India under England's control? If India had been governed according to the terms of the Proclamation of 1857, the present difficulty would not have arisen. It must be confessed that the English cannot remain in India for ever. But if friendship and love, conciliation and piety be given prominence in the relations between Englishmen and Indians, then England will still hold India for long. Otherwise "force will beget force, antipathy will generate antipathy and coercion will incite disaffection."

NAYAK,
June 13th, 1908.

123. Referring to the announcement by "Max" in *Capital* that Sir A. P. MacDonnell will succeed Lord Minto as Viceroy of India, the *Nayak* [Calcutta] of the 13th June says that "Max" is mistaken. Probably the Commander-in-Chief recommended that Sir A. P. MacDonnell should be made Governor of United Bengal.

NAYAK
June 13th, 1908.

124. The *Nayak* [Calcutta] of the 13th June gives currency to the report published in a Bombay paper that a serious misunderstanding has arisen between the Viceroy and the Lieutenant-Governor of Bengal regarding the bomb outrage case, the latter advocating very strong measures while the former opposing them. Lord Minto is reported to have said that the measures already taken are sufficiently strong, and the Lieutenant-Governor is said to have threatened to resign if his suggestions were not carried out.

NAYAK
June 13th, 1908.

125. Commenting on the views expressed in the last issue of the *Yugantar* the *Nayak* [Calcutta] of the 13th June writes:—
The *Yugantar's* opinions.
We know not what will be the effect of the intense devotion of our contemporary. But one thing is clear: the fiery ideal of patriotism which he leaves behind will in time spread throughout the whole country. The people will then attain the success which is the natural sequence of these efforts. The two Acts recently passed will have the same effect that the application of warmth has upon a gathering abscess. It is cold water or ice

that prevents the suppuration of an abscess. The fact is, as is well known, when people are resolved upon a course, nothing, not even flogging or hanging can stop their taking it. It is for this that we say that the remedy prescribed is not the proper remedy for the present malady. At present, change of physicians is not so necessary as a change of medicine and diet. We know that the Government will never abolish the Arms Act and that the bureaucracy will make their administration more and more rigorous. This will have the effect of strengthening the national sentiment amongst the 33 millions, and the voice of a united country will then become irresistible. Then, without quarrel, without bloodshed, *swaraj* will be ours.

URIYA PAPERS.

126. The *Sambad Vahika* [Balasore] of the 14th May states that a prisoner was attacked with cholera in the Bahalda Jail in Mayurbhanj and was so seriously ill as to become unconscious for a few hours. The jailor, who is also the doctor attached to the jail, mistook the patient for dead and ordered his body to be thrown into a neighbouring rivulet. The supposed dead man regained life and made himself scarce in the neighbouring jungle. The doctor, whose name is not given, seems to be incompetent in the discharge of his onerous duties. It is suggested that he should be placed under the immediate eye of the Chief Medical Officer at Baripada, who will no doubt supervise his work carefully.
- A doctor failing in his duty at Bahalda in Mayurbhanj.
127. The *Sambad Vahika* [Balasore] of the 14th May is glad to learn that the system of posting punitive police to objectionable places in Mymensingh has been abolished and it is hinted that the punitive police should be removed from all parts of India, for thereby the Government will regain the affection of its people.
- The removal of punitive police from Mymensingh.
128. Referring to the distribution of prizes to the students of the Baripada School in Mayurbhanj on the results of the Quarterly Examinations, the *Sambad Vahika* [Balasore] of the 14th May points out that though several English and Bengali books were given away as prizes, not a single Uriya book was considered fit to come within the range of the august ceremony. This is natural in a State which is Bengali-ridden and where Bengali officers rule supreme.
- The proscription of Uriya books from a prize distribution meeting at Baripada.
129. The *Sambad Vahika* [Balasore] of the 14th May is glad to state that the Balasore Municipality has re-excavated a certain number of old tanks, to which the Balasore Municipality has contributed Rs. 3,000 and the Government Rs. 9,000. The writer hopes that the details of the expenditure thus incurred will be published for the information of the public.
- Re-excavation of old tanks in Balasore.
130. The *Sambad Vahika* [Balasore] of the 14th May is grieved to learn that the District Superintendent of Police, Balasore, who occupies the house in whose compound the Permit tank is situated, has prohibited the use of the tank water by the residents of the neighbourhood, who have no other source of water-supply and who have acquired the right of easement in the tank water by continual use for a large number of years. The Superintendent of Police is requested to withdraw the order at a time when an epidemic rages in the Balasore town.
- An act of the District Superintendent of Police, Balasore, criticised.
131. The *Sambad Vahika* [Balasore] of the 14th May is glad to learn that a famine fund has been established in London under the patronage of His Majesty the King-Emperor, for the benefit of the famine-stricken people in India.
- A famine fund in London.
132. The *Sambad Vahika* [Balasore] of the 14th May states that there were good showers of rain in different parts of the Balasore district, which are calculated to do immense good to the agriculturists in that district.
- The weather in Balasore.

SAMBAD VAHIKA,
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SAMBAD VAHIKA,
May 14th, 1908.

133. The *Sambad Vahika* [Balasore] of the 14th May gives an account of the bomb outrages at Muzaffarpur and Calcutta and observes that the offenders should be brought to justice without delay. No honest Indian can sympathise with the unlawful acts of the bomb-throwers. The writer, however, requests the Government to work in a calm spirit without being carried away by the excitement of the moment. Particular care should be taken to see that the bomb and dynamite party does not spread its plans and ethics to other provinces in India.

GARJATBASINI,
May 16th, 1908.

134. A correspondent of the *Garjatbasini* [Talcher] of the 16th May writes a long article on the famine, which prevails in the Jagatsinghpur thana of the Cuttack district, in which he draws a melancholy picture of the distressed people in that place. It is said that the people there have been reduced to such a sad state, that they are deserting their houses and wandering hither and thither. Some have taken to begging and others have taken to stealing. Deaths due to starvation are occurring daily, but the dafadars and the chaukidars are falsely reporting such deaths as due to other causes. The relief given by Government is inadequate to meet the increasing demands. An appeal is made to the generous public of Orissa to render some help to their famished brethren.

GARJATBASINI,
May 16th, 1908.

135. The *Garjatbasini* [Talcher] of the 16th May learns from its contemporary of the *Sambad Vahika* that the Maharaja of Mayurbhanj is helping Babu Kailas Chandra Bharatkar, a student who is studying in Japan, at the rate of Rs. 15 per month. He also gave him a lump sum of Rs. 340 to meet some urgent necessity. The Maharaja is thanked for his liberality.

GARJATBASINI,
May 16th, 1908.

Cholera in Mayurbhanj.
Mayurbhanj.

136. The *Garjatbasini* [Talcher] of the 16th May states that cholera is gradually abating in

GARJATBASINI,
May 16th, 1908.

Cholera in Dhenkanal.
Dhenkanal.

137. The *Garjatbasini* [Talcher] of the 16th May states that cholera has not yet abated in

GARJATBASINI,
May 16th, 1908.

Public health in Baramba.
State is not good.

138. The *Garjatbasini* [Talcher] of the 16th May states that the general health of the Baramba

GARJATBASINI,
May 16th, 1908.

139. The *Garjatbasini* [Talcher] of the 16th May states that a good shower of rain fell in Talcher in the past week, which appears to have relieved the anxiety of the agriculturists in that State.

GARJATBASINI,
May 16th, 1908.

140. In giving a short account of the Muzaffarpur bomb outrage and its connected proceedings, the *Garjatbasini* [Talcher] of the 16th May observes that so long such things were unknown in India, mainly owing to the good rule of the British Government, but now the mind of the people appears to be full of discontent and it is desirable that the true cause of such discontent should be carefully traced. The writer hopes that the perpetrators of the outrage will meet with condign punishment.

GARJATBASINI,
May 16th, 1908.

141. The *Garjatbasini* [Talcher] of the 16th May is sorry to learn that the supply of saleable timber from Dhenkanal to Talcher and Angul has been recently stopped by a rigorous application of forest rules in the Dhenkanal State. This has, on the one hand, thrown the day-labourers, wood-cutters and other people out of employment and has, on the other hand, greatly inconvenienced the purchasers of timber in Talcher and Angul. The writer therefore suggests that a timber depôt should be established in a convenient part of Dhenkanal with the object of stacking timber for the benefit of the purchasers. It is not the object of the forest law to convert arable lands into forests, thereby reducing the productive power of Dhenkanal by several acres, but to protect forests from wanton waste.

142. The *Sambalpur Hitaishini* [Bamra] of the 16th May quotes the *Utkalbasi* as an authority for the accuracy of the statement that the Mohunt of the Radhakant *matha* in Barakhemundi is wasting the property of the *matha* in various ways. The Mohunt Govind Das is addicted to intoxicating substances and is known to pass his days in the company of some bad characters. The Raja of Barakhemundi is requested to put some check on the excesses of the Mohunt.

SAMBALPUR
HITAISHINI,
May 16th, 1908.

143. The *Sambalpur Hitaishini* [Bamra] of the 16th May prays to God for the long life and prosperity of the King-Emperor, who is known to sympathise with the famine-stricken people in India, for whose benefit a famine fund has been opened in London under the patronage of His Majesty. May God bless the King!

SAMBALPUR
HITAISHINI,
May 16th, 1908.

144. While supporting the statement of the *Sambad Vahika*, to the effect that famine is not so severe in the Garjat States as at Balasore and Bhadrak, the *Sambalpur Hitaishini* [Bamra] of the 16th May observes that the distress in certain parganas of Dhenkanal is more acute than what it is in the other Garjat States. Purajang Bissa wants more aid from the State than what it receives at present. The writer then gives an account of the measures which the Raja of Dhenkanal has adopted for the relief of his distressed subjects. It is hoped that those relief measures will be found sufficient.

SAMBALPUR
HITAISHINI,
May 16th, 1908.

145. The *Sambalpur Hitaishini* [Bamra] of the 16th May states that there was rain in different parts of that State and that agricultural operations have already begun. More rain is expected soon.

SAMBALPUR
HITAISHINI,
May 16th, 1908.

146. The *Utkaldipika* [Cuttack] of the 16th May states that the Raja of Dhenkanal is actively engaged in distributing relief among his starving subjects in the shape of flattened rice, fried rice, sugar and salt and that he is making arrangements for distributing boiled rice. He has also opened public works at various centres of his State for giving work to the labouring classes.

UTKALDIPIKA,
May 16th, 1908.

147. The *Utkaldipika* [Cuttack] of the 16th May thanks Babu Padan Sahu, a rice merchant of Cuttack, for having opened one *annachhatra* (a centre for distributing boiled rice to the poor). Two and-a-half maunds of rice are boiled there every day, with which more than 500 poor people are fed. The generous public are requested to encourage the *annachhatra* by all means.

UTKALDIPIKA,
May 16th, 1908.

148. The *Utkaldipika* [Cuttack] of the 16th May states that though mangoes come to the Cuttack town in sufficient numbers, a large number of them is sent off to Calcutta. Hence the mango is dearer than what it was before.

UTKALDIPIKA,
May 16th, 1908.

149. The *Utkaldipika* [Cuttack] of the 16th May states that rice is being sold at nine seers per rupee by the Bamra Trading Company, while it sells at seven seers per rupee in the neighbouring places. This gives great relief to the poor people in Bamra.

UTKALDIPIKA,
May 16th, 1908.

150. The Derabisi correspondent of the *Utkaldipika* [Cuttack] of the 16th May states that though the price of rice is said to be six seers per rupee in that place, it is not available there even at four seers per rupee.

UTKALDIPIKA,
May 16th, 1908.

151. The *Utkaldipika* [Cuttack] of the 16th May states that a good many houses were reduced to ashes by fire in the Dhenkanal garh and that the Raja of Dhenkanal rendered suitable help to the people injured thereby.

UTKALDIPIKA,
May 16th, 1908.

152. The *Utkaldipika* [Cuttack] of the 16th May states that about 300 houses, together with their contents, were reduced to ashes by fire in Sankhemundi in Ganjam and that two Brahmin widows were burnt to death in the conflagration. The Raja and the Raja's

UTKALDIPIKA,
May 16th, 1908.

mother distributed rice and *mung* to the poor people who were seriously affected by the fire.

UTKALDIPIKA,
May 16th, 1908.

153. The *Utkalipika* [Cuttack of the 16th May regrets to note that though the salaries of the Presidency Post-Masters and other highly paid Postal Officers have been increased under the new system, no attention has been paid to the lowly paid officers of the Post Office in India. This will naturally lead to a great deal of discontent among those officers, whose number is very large.

The lowly paid officers of the Post Office in India.

UTKALDIPIKA,
May 16th 1908.

154. The *Utkaldipika* [Cuttack] of the 16th May states that the sympathetic administration of Mr. Blackwood in Mymensingh has pacified the district to a great extent, while the punitive police has been removed from several places in that district. The writer hopes that the example of Mr. Blackwood will be followed by other district officers in Eastern Bengal and Bengal.

Mr. Blackwood, the sympathetic district officer of Mymensingh.

UTKALDIPIKA,
May 16th, 1908.

155. The *Utkaldipika* [Cuttack] of the 16th May complains that the money order peon attached to the Fakirabad Branch Post Office in the Cuttack district compels the payees to pay him some illegal gratification. The higher officers of the Department should look after the peon.

A postal complaint.

UTKALDIPIKA,
May 16th 1908.

156. *Utkaldipika* [Cuttack] of the 16th May states that though the District Board contributed Rs. 755 and the residents of Dharmasala Rs. 200 towards the construction of a Primary School house at that place, the District Engineer of Cuttack aided by his Sub-overseer has put difficulties in the way of the school by declaring the bricks that were made for the school as unfit. Already a large sum has been spent on the bricks and it is too late to declare them as unfit. The bricks, whether good or bad, must be used, otherwise Dharmasala will be deprived of its school.

The proposed Primary School building at Dharmasala placed in difficulty.

UTKALDIPIKA,
May 16th, 1908.

157. The *Utkaldipika* [Cuttack] of the 16th Mays states that the want of drinking water is severely felt in the Sargara pargana of the Jajpur subdivision in the Cuttack district. Babu Purnachandra Maulik, the Subdivisional Officer, had re-excavated and repaired a certain number of tanks in that subdivision, but the pressure of famine work has left him very little time to look after the sources of water-supply. Besides, the Collector of Cuttack is not favourably disposed towards the re-excavation of tanks and he is of opinion that wells are more useful as sources of water-supply than the tanks. The opinion of the Collector is wrong and he has failed to analyse the advantages that would accrue to the village people from a certain number of good tanks that must prove useful in various ways. His Honor the Lieutenant-Governor of Bengal, in a conference with Mr. Das and the Proprietor of Kanika admitted the utility of excavating tanks not only as a measure of relief in giving work to day-labourers, but as a source of water-supply for the benefit of the villagers.

Want of drinking water in Sargara and the opinion of the Cuttack Collector thereon.

UTKALDIPIKA,
May 16th, 1908.

158. The *Utkaldipika* [Cuttack] of the 16th May gives an account of the relief measures adopted in Narsingpur, whose stock of paddy was depleted through want of foresight and which had to purchase that article of food from the neighbouring states to the value of Rs. 15,000. The Dewan of that state had to overcome the prejudices of *chasas* and *paiks* against the digging of tanks by himself plying the pick axe. The protected and reserved forests have been thrown open to the poor, who collect edible fruits and roots therefrom without paying any license fee. The sweet potato and the mango have helped the people to a great extent. Those of the respectable class, who won't take to bodily labour, have been permitted to trade in bamboo and timber. An *annachhatra* has been opened in the Nijgarh for the benefit of the helpless, who are not in a position to undergo manual labour. Arrangements have been made in the interior of the State for the distribution of rice and pice to 200 men and women every day. The Raja and the Dewan of Narsingpur are thanked for what they have done in the interests of the public good.

Relief measures in Narsingpur.

159. The Jajpur correspondent of the *Utkaldipika* [Cuttack] of the 16th May states that the economical state of Jajpur has become so bad as to lead many to commit crimes, whose number is increasing every day. The local jail is full of such criminals. Batches of beggars are seen to move about with earthen pots in their hands, praying for cooked rice and rice-water. It has, therefore, become very necessary to open an *anna-hhatra* in Jajpur, to which the attention of the Subdivisional Officer and the local gentry is immediately drawn.

UTKALDIPIKA,
May 16th, 1908.

160. A correspondent of the *Utkaldipika* [Cuttack] of the 16th May thanks Raja Baikantha Nath De Bahadur of Balasore for opening an orphanage there at his own expense, for the maintenance of a large number of children, who have been made orphans by the ravages of famine, flood, cholera and other evils. The writer is of opinion that a similar orphanage should be opened at Cuttack, where the number of orphans is estimated at about 20,000, of whom a certain number lies on the bank of the Mahanadi, while the others are distributed over Bahaguru Asram, Kaliaboda, Gopalji *math* and Tulsipur *math*. It is said that they take their meals thrice a week after much difficulty. The correspondent seems to have visited their camps personally and is therefore in a position to give his opinion with authority.

UTKALDIPIKA,
May 16th, 1908.

161. The Derabisi correspondent of the *Utkaldipika* [Cuttack] of the 16th May states that a large number of kids were killed by mad jackals in that part of the Cuttack district.

UTKALDIPIKA,
May 16th, 1908.

162. The Jajpur correspondent of the *Utkaldipika* [Cuttack] of the 16th May states that about 200 houses in village Bitua in Sargara pargana were destroyed by fire, whereby a large number of men and women were made helpless.

UTKALDIPIKA,
May 16th, 1908.

163. The same correspondent of the *Utkaldipika* [Cuttack] of the 16th May states that the houses of the Zamindars of Palda, with all furniture and articles were destroyed by fire. The loss of property caused thereby was great.

UTKALDIPIKA,
May 16th, 1908.

164. The *Utkaldipika* [Cuttack] of the 16th May states that though clouds were visible in the sky, there was no rain. There was rain in the interior of the Cuttack district, which has helped agriculturists to go on with their work.

UTKALDIPIKA,
May 9th, 1908.

165. The Puri correspondent of the *Utkaldipika* [Cuttack] of the 16th May states that there was a good shower of rain accompanied with storms in that district.

UTKALDIPIKA,
May 16th, 1908.

166. The *Utkaldipika* [Cuttack] of the 16th May mourns the death of Father Lafont, Professor, St. Xavier's College, Calcutta, who was a learned scientist of the day and who had spent a great portion of his life in giving lectures to the Indian students on scientific subjects. His labours in the direction of training young Indians were many and continuous. His loss will be felt deeply by a large number of friends whom he has left behind him.

UTKALDIPIKA,
May 16th, 1908.

167. The *Utkaldipika* [Cuttack] of the 16th May gives an account of the proceedings of a meeting held in the Town Hall of Cuttack, with the object of perpetuating the memory of Rai Radha Nath Rai Bahadur, to whom the Uriya literature is indebted in various ways.

UTKALDIPIKA,
May 16th, 1908.

The meeting was held under the presidency of Rai Madhusudan Rao Bahadur, whose interesting speech describing the qualities of the deceased poet was followed by an instructive speech delivered by Babu Ram Sankar Rai. These speeches were supported by Babus Sudam Charan Naik and Nanda Kishore Bal, who made it clear that in Radha Nath Orissa has lost a great man. These proceedings were wound up by the formation of a committee, containing about 20 members, who with the assistance of Mr. M. S. Das will collect funds with a view to do something substantial whereby the memory of the deceased poet may be perpetuated.

UTKALDIPIKA,
May 16th, 1908.

168. The *Utkaldipika* [Cuttack] of the 16th May gives an account of the proceedings of the trial of Arabinda Ghosh and others, who are charged with committing bomb outrages and other crimes in Calcutta and elsewhere. The ages of the criminals range from 12 to 25, from which it may be concluded that a certain number of young men were engaged in terrible conspiracies whose consequences they did not clearly foresee. It also appears that they had neither able nor wise leaders to lead them into the correct path. Being advocates of *swadeshi* principles, they borrowed *bideshi* or foreign principles from Europe. Young men are young men everywhere, and they go headlong down an assigned path fearless of consequences.

UTKALDIPIKA,
May 16th, 1908.

169. The *Utkaldipika* [Cuttack] of the 16th May states that the Chandan Jatra Festival in Puri passed off quietly and successfully without any hitch or hindrance. The gods were beautifully dressed and their boat journey on the Narendra Tank was not only splendid, but pleasant in every way.

UTKALDIPIKA,
May 16th, 1908.

170. The *Utkaldipika* [Cuttack] of the 16th May states that about 250 cattle were sold in the Nischintapur Koili market in the Cuttack district in one day, out of which 200 were purchased by the butchers. This shows that the agriculturists in the Cuttack district are forced to dispose of their cattle which they are unable to support. The future outlook is therefore gloomy.

URIYA AND
NAVASAMBAD,
May 20th, 1908.

171. The *Uriya and Navasambad* [Balasore] of the 20th May supports the amendment of the Whipping Act, though it is of opinion that whipping should be abolished altogether in conformity with the civilised principles adopted in different countries in Europe.

URIYA AND
NAVASAMBAD,
May 20th, 1908.

The Madras system of village Munsifs recommended for adoption in other Indian Provinces.

172. The *Uriya and Navasambad* [Balasore] of the 20th May is of opinion that the system of village Munsifs having proved successful in Madras, should be extended to other provinces in India.

URIYA AND
NAVASAMBAD,
May 20th, 1908.

173. The *Uriya and Navasambad* [Balasore] of the 20th May approves of the appointment of Babu Srikrishna Mahapatra as a Deputy Superintendent of Police and observes that Inspector Mahapatra of the Calcutta Presidency Magistrate's Court being an able officer, deserves promotion. It is said that he introduced certain useful reforms into the working of the Courts at Calcutta. He is a native of Orissa and has climbed up the ladder in the Police line by sheer dint of merit.

174. The *Uriya and Navasambad* [Balasore] of the 20th May supports the opinion of Mr. Ramesh Chandra Dutt, given out in London, to the effect that unless the Indians are offered the powers of self-government under an approved constitution, bomb outrages and other crimes must continue to prosper. Government must be prepared to face the present political situation in India manfully and devise such measures as would remove the root of the growing discontent of the Indian people.

URIYA AND
NAVASAMBAD,
May 20th, 1908.

The opinion of Mr. R. C. Dutt on the present political situation of India supported.

175. The *Uriya and Navasambad* [Balasore] of the 20th May is unable to reconcile the punishment of the accused persons for having attempted to wreck the train of His Honour the Lieutenant-Governor of Bengal, at Naraingarh in Midnapore, with the confessions of certain accused persons before the Alipur Court, in which it was clearly pointed out that certain members of the notorious secret society were the perpetrators of the outrage at Naraingarh. It is clear that the ways of the police are mysterious and police officers get people convicted, though it is afterwards found that they were innocent of the charges that were brought against them.

URIYA AND
NAVASAMBAD,
May 20th, 1908.

A criticism of the Police action in connection with the bomb outrage in Naraingarh.

176. The *Uriya and Navasambad* [Balasore] of the 20th May gives figures to show that 9,620 persons died of cholera in the Balasore district in the month of April last. These figures are quite apart from other figures of mortality due to other causes in the same district in the same month. This makes

URIYA AND
NAVASAMBAD,
May 20th, 1908.

Mortality due to cholera in Balasore.

to show that 9,620 persons died of cholera in the Balasore district in the month of April last. These figures are quite apart from other figures of mortality due to other causes in the same district in the same month. This makes

it clear that the population of Balasore is being diminished day by day through various causes. The state of things in that district is therefore very deplorable.

177. The *Uriya and Navasambad* [Balasore] of the 20th May states that the temperature is rising and that there is no rain.

The weather in Balasore.

URIYA AND
NAVASAMBAD,
May 20th, 1908.

178. The *Uriya and Navasambad* [Balasore] of the 20th May mourns the death of Father Lafont, Professor, St. Xavier's College, Calcutta, who was a shining star in the educational firmament of India. His loss will be

The demise of Father Lafont
mourned.

URIYA AND
NAVASAMBAD,
May 20th, 1908.

deeply felt by all Indians interested in the cause of education in this country.

179. The *Nilachal Samachar* [Puri] of the 22nd May states that there was no rain at all at Puri during the last week and consequently agricultural operations are at a stand-

NILACHAL SAMACHAR,
May 22nd, 1908.

still.

180. The *Nilachal Samachar* [Puri] of the 22nd May is glad to learn from its contemporary of the *Garjat Basini* that the Raja of Talcher has got a phaeton constructed by the local artists in the workshop at Talcher and that the phaeton is in no way inferior to those made in Calcutta. The writer approves of the action of the Raja of Talcher who encourages local artists, and hopes that the Chiefs of other States will follow his example.

Encouragement to local industry
in Talcher.

NILACHAL SAMACHAR,
May 22nd, 1908.

181. The *Nilachal Samachar* [Puri] of the 22nd May mourns the death of

NILACHAL SAMACHAR,
May 22nd, 1908.

The demise of Father Lafont
mourned.

the Reverend Father Lafont of St. Xavier's College, Calcutta, who expired on the 10th May. He worked as a Missionary and Professor in Bengal for a large number of years and was therefore well known to the public. The whole of Bengal is sorry to lose him. His learning and his simple; affable manners secured for him the love and esteem of the educated public.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 20th June, 1908.

Confidential.]

[No. 25 of 1908.]

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 20th June 1908.

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II.—HOME ADMINISTRATION.

(a) Police.

752. The *Bengalee* deprecates the unjustly severe and harsh treatment accorded to the prisoners whose alleged complicity with the bomb outrage is now being enquired into by the Joint Magistrate of Midnapore. There is not the smallest justification for employing ropes and handcuffs, and the Secretary of State has distinctly countermanded the use of the latter in political cases, except as a safeguard against violence or escape. But in India the man on the spot, especially if he happens to be a policeman, is the master of the situation.

BENGALUR.
14th June 1908.

753. The *Indian Mirror* complains of the growing number of robberies and dacoities in the country; it recounts several recent cases of serious armed dacoity and urges the Government to take prompt and vigorous measures for the suppression of this sort of crime. The Bengal Police is described as being unable to cope with the situation, in spite of the existence of a Criminal Investigation Department, whose business it is to detect criminals and repress crime. The journal states that the Police should be strengthened if necessary and lawlessness put down at any cost to ensure the safety of the lives and properties of the people.

INDIAN MIRROR.
14th June 1908.

754. The *Amrita Bazar Patrika* is of opinion that one of the causes of the increase of dacoities in the new province is the withdrawal of gun-licences, and it behoves the authorities to see to this at once. Another fruitful cause of dacoities is the famine rates prevailing everywhere. When people have nothing to appease their hunger with, they break out into crime, and the more serious their situation the more desperate they grow. To put a stop to dacoity and other serious crime, the authorities should, instead of looking out for the "stare" of the national volunteer, try to remove root causes.

AMRITA BAZAR
PATRIKA.
16th June 1908.

755. The *Bengalee* again draws attention to the system on which the Punitive Police tax is being collected at Jhalakati. The prominent *Swadeshi* leaders are being exorbitantly taxed, while those merchants who have been prudent enough to import *bilati* goods have obtained a reduction. It is evident therefore that the object of quartering the punitive police in some of the towns in the Backergunge district in political rather than administrative and intended to crush *swadeshism* and punish *swadeshi* workers.

BENGALUR.
16th June 1908.

(b) Working of the Courts.

756. The *Amrita Bazar Patrika* protests against the prolonged detention in *hajati* of the suspects at Kushtia and Midnapore and also against the practice of tying prisoners with ropes when conducting them to and from the lock-up. This survival of barbarous ages cannot but produce an impression which should be sedulously guarded against in these days of nervous tension.

AMRITA BAZAR
PATRIKA.
12th June 1908.

757. Referring to the report of the proceedings in the Darjeeling Mail Assault Case, the *Amrita Bazar Patrika* observes that because only one out of the five jurors was for conviction, therefore the Judge was for conviction, notwithstanding that the other jurors unanimously declared the accused to be not guilty.

AMRITA BAZAR
PATRIKA.
13th June 1908.

The journal fancies if four were for conviction and one for acquittal there would be good reason for acquitting the prisoner. Indeed, it seems as if the Judge would have convicted the accused if the law had permitted him. By the way, it is only in hapless India that the voice of the majority of jurors counts for nothing. In any other country the Judge would have been obliged to acquit the accused if four out of five jurymen had given their verdict in his favour. But the most extraordinary feature of the case is the remanding of the prisoner to *hajati*. While the trial was going on he was allowed bail; but, as soon as four out of the five jurors had found him not guilty, that is to say,

the moment he would have been honourably acquitted if he were tried, say, in England, he was deprived of his liberty and made to rot in the lock-up! This is the way justice is administered in this country and the wonder is expressed that the people are not satisfied.

BENGALÉE.
14th June 1908.

758. Commenting on the death sentence passed on Khudiram Bose the *Bengalée* expresses its abhorrence of the crime committed by the culprit, but regards the offender as

The Muzaffarpur case.

a political visionary who was misguided enough to believe that he could do good to the country by a free use of the bomb against persons whom he honestly regarded as enemies of his country and his people. A better education and maturer experience would possibly have taught him better, and if the present discontent had not existed, Khudiram might have been an invaluable member of society.

BANDE MATARAM.
15th June 1908.

759. *Bande Mataram* writes that public sentiment has been shocked by the sentence of death passed on Khudiram Bose. Public sentiment has been moved by the

Khudiram's sentence.

character of the condemned person, his youth and by even the spirit of patriotism, however misguided, that led him to risk everything that man holds dear, even to the extent of his life, for what he considered to be a duty to his country and his people. Khudiram is no ordinary murderer. He is made of the stuff of which patriotic soldiers who rush almost to sure death for the sake of their country's cause, are made. His intellect has been seriously at fault. He adopted, or was driven to adopt, a course that never has as yet served the cause of freedom in any country. His education was faulty. And his youth deprived him of that circumspection and sober judgment that come with the larger experiences of life, and that would have saved him from both the crime of which he stands convicted and the penalty that has been meted out to him. All these are considerations weighing with the public; and it is these, and not any necessary sympathy for or approval of the particular political propaganda of which this crime was the outcome, that have quickened all this sympathy for Khudiram.

AMRITA BAZAR
PATRIKA.
15th June 1908.

760. Adverting to the sentence of death passed on Khudiram Bose, the *Amrita Bazar Patrika* remarks that, though it freely admits the revolting character of the crime, the majesty of the law would, in its opinion, have been perfectly vindicated by the infliction of the alternative sentence. Khudiram had not the least intention of killing the Kennedy's; he is still in his teens, was practically a tool in the hands of his deceased companion and lastly he is more a dangerous lunatic than anything else.

BANDE MATARAM.
16th June 1908.

761. *Bande Mataram* states that had Khudiram not been deprived of the loving guidance of a father or the divine influences of a mother, or even the kind care of an

Khudiram Bose.

older brother or an uncle either on the father's or on the mother's side, this error of judgment would not have been committed by him, and he would have been spared to serve his motherland with greater wisdom, though he could scarcely serve her with stronger devotion, in any case. The heart of every father, every mother, every brother, every uncle, in the country, must naturally go out to this young man with love and pity, at the thought of his impending doom. Such sentiments would have saved a condemned man in any other country except, perhaps, Russia. But the journal doubts whether these will have any influence here with the supreme Executive authorities, who have the divine prerogative of mercy of the State in their keeping. This much, it thinks, it can safely say, that these feelings, if not treated with due consideration, are likely to rankle in the public mind.

BENGALÉE.
17th June 1908.

762. The *Bengalée* states that Mr. Carnduff, who tried the case against

A warning to Magistrates.

Khudiram, made some observations regarding the manner in which Khudiram was examined by the Magistrate who recorded what purported to be his confession. It is too often the practice in such cases to subject the prisoner to a sort of inquisitorial examination; and the examination of Khudiram is said to have been

conducted on this objectionable principle. The Judge strongly condemned the practice, and the journal hopes the lesson will be learnt by all Magistrates concerned.

763. Commenting on the appeal before Justices Stephen and Holmwood on behalf of the men sentenced to various terms of imprisonment in connection with the attempt to wreck the Lieutenant-Governor's Special at Midnapore, the *Amrita Bazar Patrika* observes that in the light of the sensational statements made by some of the accused in the bomb case, now pending at Alipur, it is passing strange that the authorities themselves have not moved in the matter. If the statements of the present accused are true, the men who have been convicted and are now rotting in jail could never have been guilty of the offence, and must be held to have been wrongly convicted. In that case every moment they are made to serve out their respective terms of imprisonment is an outrage on humanity and ordinary sense of justice.

Outrage on the Lieutenant-Governor's Special at Midnapore.

AMRITA BAZAR
PATRIKA.
18th June 1908.

764. Referring to the practice of detaining accused persons in *hajut* and the treatment accorded to them while in confinement, the *Amrita Bazar Patrika* writes:—

The new mode of administering justice.

AMRITA BAZAR
PATRIKA.
18th June 1908.

"In India, if the criminal laws are draconian in their character, their administration is simply ferocious. Here the misery of a man begins as soon as a criminal charge is preferred against him. In other countries an accused person is regarded as innocent till he is found guilty on unimpeachable evidence. This principle, specially at this moment, is honoured here more in the breach than in the observance. Indeed, the moment a complaint is laid against a man, he is treated more as a convict than a free man. He is consigned to *hajut* and must not be released on bail, which means he is practically subjected to all the horrors of a jail life. Another dangerous practice has, of late, been introduced in the country, namely, that even suspects, against whom there is no formal complaint or even a scrap of evidence, are liable to be dragged to *hajut* and made to rot there. Indeed, if some unknown party were to whisper into the ears of the police that such and such men are *badmashes* (bad characters) or seditionists or are connected with the bomb conspiracy their fate is at once sealed. In this way lots of young men and lads are being punished as criminals, though nothing has been proved against them so far, nor are they aware of the nature of the offence for which they have been arrested."

(h) General.

765. The *Amrita Bazar Patrika* observes that in former days the administrators had to think well before taking any decisive step. They felt they were beset by both real dangers and pit-falls and imaginary scares and delusions. They were thus bound to proceed with extreme caution; or lose the Empire by one false move. The situation is now quite changed. The present rulers are absolutely sure of the permanence of their rule, and they have, therefore, no need to think before adopting any measure. What if they committed a blunder? The utmost mischief this would do would be to evoke some howls from the "Natives" which required no consideration. In this way they gradually became careless and saw no necessity to devote that attention to the government of the country which, in the opinion of their predecessors, was essential.

The journal's opinion is that by making the work of Government easy, by arming themselves with executive powers and by making their position irresponsible, the rulers have deteriorated, and occupy to-day a position inferior to the one held by their predecessors.

766. The *Bengalee* protests against the pronouncement made by Lord Morley to the effect that strong measures would be necessary to meet the requirements of the situation. The question which now presents itself for the solution of British statesmen is whether there is to be a prosperous and contented India, or an India, morose, sullen, discontented, stricken down with poverty and a burden to herself and her rulers. No half-hearted solution will do, and delay will still further complicate the situation. Promptitude and large-hearted measures are the pressing needs of the hour. The future is in the lap of the Gods, but there is hope for the best. The journal has an undying faith in

Lord Morley on the situation.

AMRITA BAZAR
PATRIKA.
12th June 1908.

BENGALÉE.
16th June 1908.

the destinies of the country and that its "prostrate mother" will rise again from her ashes, dispensing liberty and wealth to her countless children and spreading, as of yore, joy and illumination among the nations of the earth.

III.—LEGISLATION.

HINDOO PATRIOT.
12th June 1908.

767. The *Hindoo Patriot* observes that the fact of the measures just passed by the Supreme Legislative Council for the prompt and effective punishment of offenders of a particular class, being well received, demonstrates the necessity that existed for them and also that the public are prepared to strengthen the hands of Government, so as to secure peace and progress and baffle the enemies of order. It has been very generally understood that the object of the stringent clauses in the two measures is not to oppress innocent people, but to extirpate the evils which have for some time past been so much in evidence. The situation was becoming intolerable, and if left to itself there is no knowing how far the determined upstarts would have gone in their endeavour to establish a reign of anarchy in the land. With bombs in readiness, with papers like the *Asian* and the *Yugantar* stirring up bad blood and with their satellites fanning the excitement, and the Government distracted by attacks on it from various quarters on various grounds, one might well feel hopeless and apprehensive about the future. The Government has not taken action too soon, and it is hoped the result will be encouraging.

The dangers ahead.

BENGALIEE.
12th June 1908.

768. The *Bengalee* is of opinion that the most serious part of His Excellency's speech at the meeting of the Supreme Legislative Council is that in which Lord Minto makes the pronouncement that complete freedom of speech is not suited to India, and that, therefore, the people may look forward to the further control of the Press, if need be, in the near future. The journal can conceive of no graver reflection upon British rule than confession of this kind, made by the highest authority in India. If, after nearly a hundred and fifty years of British rule and of the enjoyment of the boon of high education and of free speech, it should now be declared by a Viceroy of India that the highly intellectual and eminently law-abiding races of India are unfit for the gift of a free Press, one is forced to the conclusion that British rule in India has been a failure.

The Viceroy's speech on the two Acts.

The journal has no hesitation in saying that Indian public opinion will strongly condemn any further control of the Press, and that if the Government very unwisely resolves upon such a step, it will be the signal for a strong and widespread agitation. For, whatever Lord Minto may say as to whether the people are fit for a free Press or not, they have learnt to value the boon and are resolved to maintain it with the aid of the constitutional means at their disposal.

BANDE MATARAM.
12th June 1908.

569. *Bande Mataram* still holds to its conviction that Lord Minto would have proved himself to be a true statesman if he had refused to make any premature pronouncement on the present situation. His Excellency's speech in Council will satisfy no body. It is too weak and indecisive to satisfy the Anglo-Indian community in its present temper. On the other hand it contains ill-concealed threats of future repression if the new laws and the existing ones do not meet the situation. Such threats, however, can have only one effect on the men against whom they are evidently directed. They will not in any way be cowed down. There is a lack of statesmanship in the Government of this country that constitutes a much greater danger both to India and the British Empire than even the recently discovered bombs in Bengal.

The Viceregal pronouncement.

770. Commenting on the attitude of the *Pioneer*, *Times of India* and other Anglo-Indian papers with regard to the new Press Act, the *Bengalee* says:—

The Anglo-Indian Press on the new Act.

"How demoralised those newspapers have become! An Act curtailing the liberty of the Press is about the last thing which the Press of any country, that is normally situated, would desire. Here, a section of the Press is the loudest in its demand for such an Act.

The obvious reason is that the Government have encouraged these papers to believe that, in the event of any legislation, however stringent, they would themselves be immune. Our contemporaries, however, would do well to remember that things may not always remain what they are and that a time may come when these Acts will operate as much against them as against any other section of the Press. Have there been no instances in our history when an Anglo-Indian paper was either prosecuted by the Government or threatened with prosecution? History may surely repeat itself."

771. The *Indian Nation* is of opinion that the two Acts recently passed at Simla have come in the ordinary course. The laws of a country are necessitated

INDIAN NATION.
15th June 1908.

The two last Acts. by its circumstances and those laws were necessary for the safety of the people. They cannot be called repressive measures in the sense that they curtail a legitimate right of the people. They seek to suppress crimes of a certain order, and no one has a right to commit crimes or to make preparations for the commission of the same.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Water Famine and Sedition-Hunting.

772. Reverting to the question of water famine the *Amrita Bazar Patrika* writes:—

AMRITA BAZAR
PATRIKA.
13th June 1908.

"The responsible rulers of the land are just now absorbed with the bomb outrage affair. But we think they have several other and more important duties to do. The land is in the grip of an extensive famine of a devastating character. This matter alone is more than sufficient to tax the brains and resources of the authorities. For, not only will they have to find food for millions of starving people immediately, but they must also start them afresh in life when the famine is over. Besides, they must save the cattle, the only valuable asset of the agriculturists. There are, again, artisans and poor persons of the respectable middle-classes who are bound to die of starvation if the State does not come to their rescue. But is it possible for the authorities to perform this gigantic task without a hitch? Let the authorities hunt seditionists to their heart's content if they consider it a necessary part of their duty; but for the sake of God and humanity let them do something really substantial for those millions who, like the "Chatak," are rending the skies with their cry of distress for a drop of drinkable water. The Viceroy was pleased to say in his speech on the new Press Act that, in spite of the unrest, he would introduce reforms in the country. And what can be a greater need for the ryots than drinkable water? People may live without food for few days, but not without water. We trust, His Excellency will realize the appalling condition of the people and adopt some effective measures in this direction."

VI—MISCELLANEOUS.

The real need.

773. With reference to the new Press law, *Bande Mataram* writes:—

BANDE MATARAM.
11th June 1908.

"The fact is that though the existing law can well punish all possible offenders in the Press or the platform sufficiently and even perhaps more than sufficiently, it has failed to conquer the spirit of defiance created in a section—how small or how large nobody as yet knows—of the community, by the recent repressions of the Indian bureaucracy. The conductors of the *Yugantar* have not evaded the law, they have only defied it repeatedly, cheerfully accepting the 'legitimate' consequences of their action. They are determined to carry on their work even though it may send their representatives to prison one after another. It is this stern determination of this band of youngmen that has practically defeated the existing law of sedition in India. Can any Government, much less a foreign Government, meet such determination in their subjects by any penal legislation? The experience of history points to the universal failure of these repressive measures to conquer such determination, however criminal it might be."

774. *Bande Mataram* values the creation of a spirit of self-sacrifice among the people as infinitely of greater worth and importance than any number of organisations for so-called practical work. This spirit is the bed rock of the national movement, and it is the life of this spirit that the nation is seeking to protect through its economic organisation and political activities.

BANDE MATARAM.
11th June 1908.

The bed-rock of Indian Nationalism.

775. The *Indian Mirror* condemns the recklessness with which Sir Bampfylde Fuller has rushed into the columns of the *Times* for venting his spleen on Lord Morley and Lord Minto. The spirit in which the ex-Lieutenant-Governor has descanted on the present situation is a sufficient testimony in itself of the wisdom of the Government of India in having refused to accept his policy when he was the ruler of the New Province.

INDIAN MIRROR.
13th June 1908.

Sir Bampfylde Fuller's egotism and bitterness.

BENGALER.
13th June 1908.

776. The *Bengaler* refutes the suggestion of Sir Harvey Adamson that papers of the type of the *Yugantar* have converted the timid Bengali into the fanatical Ghazi. The inflammatory writings of a few vernacular newspapers have not brought about this conversion. Such writings are the product of the self-same political conditions which have created the Bengali Ghazis. If these political conditions did not exist, those writings would not have appeared; and if they did, nobody would have paid the smallest attention to them and no Press law would have been necessary.

INDIAN MIRROR.
16th June 1908.

777. The *Indian Mirror* confesses that in the whole of its experience of 48 years, it has never met with such an outburst of seditious writings and speeches as is now seen almost all over India. There is no mutiny, it is true, but the events which are happening are quite as bad as that. The present outburst of sedition and the campaign of violence and anarchism in India. The journal is surprised that a community, which has been noted for its loyal and law-abiding disposition, should have now anarchists and revolutionaries in its midst. Still, it is sanguine that the vast majority of educated Bengalis are inwardly and outwardly attached to the British Government. It is evident, however, that, in spite of rigorous measures, the poison has spread over a wide area. His Excellency the Viceroy must have had good reasons for stating in Council, the other day, that the anarchist conspiracy "has largely emanated from sources beyond the confines of India." How the evil may be combated is a problem to which the best statesmanship must needs be directed. The problem is not one for the Government alone, but for the whole mass of the population whose progress and welfare are threatened by the iniquitous campaign of violence and anarchism.

BANDE MATARAM.
16th June 1908.

778. *Bande Mataram* is of opinion that there is a clear way out of the situation that has been created by the conflict of the natural desire for a free national life of the people of India with the absolute political authority of England over them. But Lord Morley should distinctly understand that it does not lie along the lines of so-called reforms already initiated by him. What the country wants now is not the institution of Advisory Councils or the increase in the number of elected members in the existing Legislative Councils or the appointment of natives of India to the Secretary of State's Council in London or the Executive Council of the Viceroy in India. What is needed is not an expansion of right through the generosity of the present foreign despotism in the country, but a removal of those unjust restrictions, whether legislative or executive, that interfere with the self-organization of the people by absolutely legitimate means for their own growth and development; and the refusal of the Government to create new restrictions on this legitimate freedom of co-operation and combination among the people for the pursuit of lawful ends. The real conflict at the present moment in India is the old conflict between the privileges of the executive authority in the country and the natural rights of the people.

The primary problem before British statesmanship in regard to India at the present moment is whether it will help a peaceful population in India and protect its larger economic interests in the country, or whether for the sake of political authority, which may or may not be saved at all, it will goad the people to reckless methods and seriously jeopardise the more vital pecuniary interests of the British nation.

HINDOO PATRIOT.
16th June 1908.

779. The *Hindoo Patriot* declares that the view expressed by a Calcutta correspondent of the *Morning Leader* to the effect that "the dynamitard only puts into practice what practically every Indian feels inclined to preach," and that "the sympathies of every Bengali, whether he be a Raja or a cooly, are with the terrorists," shows what a panic is in the breast of some Anglo-Indians in this country, and Lord Morley may well amend the tribute he has paid to the Europeans of freedom from panic. It is self-evident that were every Indian, whether a Raja or a cooly, with the terrorists, the situation would by this time have taken an altogether new aspect and the correspondent himself would have been nowhere. It is because the vast mass have not yet lost their faith

in British rule that the red hand of the political assassin has no more been seen. Such dreams as some correspondents are in the habit of dreaming are caused only by mental indigestion and derangement, and the sooner the nightmare disappears the better for this country.

780. The *Bengalee* quotes various paragraphs from the *Morning Leader*, the London *Daily News* and the positivists which it regards as presenting sane views on the appearance of the Bomb. All these extracts give expression to the view that repression has been the sole cause of the anarchist movement and that a more sympathetic and conciliatory form of Government is absolutely necessary to restore peace and order.

BENGALIAN.
17th June 1908.

781. The *Indian Mirror* is of opinion that the present unrest in India is not due to one or two isolated causes. There has been a change in the spirit of the people under the influence of English education, which has led to good results in some cases, and to the contrary in others. At a time like this, it is necessary that the good influence of the best men among Indians and Anglo-Indians should be exerted to counteract the results which are baneful. The worst mistake that can be made is to fan the blaze of racial hatred. For a long time past it has been a grievance of the people that there is usually a miscarriage of justice in criminal cases in which the issue lies between Europeans and Indians. Indian papers take up these cases, and criticise them with much heat and passion; and the result is an estrangement between Europeans and Indians. The journal thinks it is this racial feeling that accounts, in a great measure, for the prevailing unrest.

INDIAN MIRROR.
17th June 1908.

The first thing, therefore, to which attention should be paid, is the removal of the causes tending to racial bitterness and the establishment of co-operation between the rulers and the ruled. Sympathy and co-operation are the remedies of the evil which has seized India.

782. The *Amrita Bazar Patrika* trusts that the friends and admirers of Babu Arabinda Ghose will cheerfully respond to the appeal of his sister for funds to meet the expenses of his defence in the anarchist case. The journal refutes the idea prevalent in some quarters that contributions to the fund may offend the authorities. Government, it says, is too high-minded to adopt a hostile attitude which would be utterly unworthy of its exalted position.

AMRITA BAZAR
PATRIKA.
17th June 1908.

Anarchism.

783. The *Hindoo Patriot* writes:—

HINDOO PATRIOT.
17th June 1908.

"There would seem to be little doubt that outside India there are anarchist dens where murderous plots are being forged and a seditious propaganda of some magnitude is flourishing. In London, Paris, Vancouver and other such places, the sworn enemies of British rule and friends of anarchy are at work in peace, training up their followers and sending out missionaries to India to sow the seeds of revolution. The most noted and astute of these conspirators is Syamaji Krishnavarma, another brilliant graduate of the Oxford University, possessing, in addition to his literary attainments, a long purse, which means so much. This man may well be said to be the originator of the anti-British crusade, for before Extremism had become a part of Indian politics, he was disseminating the wildest views in the columns of his tiny weekly, *Indian Sociologist*, which we unreservedly condemned at the earliest possible opportunity. Syamaji is the wire-puller, and it is a pity that he has been allowed to drive his mischievous organisation underground and capture a pretty large number of men as reckless and contemptible as himself. Every means by which the untutored minds of young men may be inflamed to a serious pitch has been seized by him with an effect that hardly needs any illustration. The disastrous results produced by his agitation are obvious to all and the prospects are uncomfortable, because the Government is practically powerless to deal with men like him. The danger lies in the tendency of human nature to feed on sensation and run after Utopian ideals heedless of sober counsels and even repressive measures. Discontent finds an outlet somehow, and it may well distract Lord Morley to devise how to re-establish peace in this Empire."

DARJEELING,

20th June 1908.

G. C. DENHAM,

Special Asst. to the Dy. Insptr.-Genl.
of Police, Crime and Rys.

